ZIONS HERALD

CAL SEMINARY
New York
SEP 4 0

THE LANTERN OF DIOGENES

"WHAT HAVE I DONE"

These were the words uttered with an air of injured innocence by a man who had just confessed participation in the torture and murder of several millions of persons in a German concentration camp.

"What have I done," is the echo of a moral bankruptcy that has spread across the world.

The psychology that assumes men must be moved by irresistible impulses is not the refuge of Nazi militarists alone.

It shows its hideous form in every department of our modern life, and is the stock excuse for every moral delinquency.

What does not so readily appear, is that without a sense of moral integrity, a belief in freedom, life is not worth living, and society becomes a veritable hell.

Courses of action known to be wrong but pursued because "others are doing it": because "it is business": because to protest against evil is dangerous: because by murder we can assure our own safety!

With the denial of God, the sanctity of the person, and the spiritual mandates, the sanctions of righteousness are lost.

When this spirit becomes general enough we witness the dissolution of society

"What have I done" becomes the token of final moral degeneration.

RALPH TYLER FLEWELLING,
Reprinted from *The Personalist.*

AUGUST 14, 1946

FOR THIS WEEK'S THINKING

SUMNER WELLES, America's foremost student of diplomatic affairs, presents a searching discussion of the costly Palestine question entitled, "After the Report."

RICHARD K. MORTON, religious editor of *The Providence Journal,* gives a first hand report on this summer's Silver Bay Conference.

CHARLES M. McCONNELL, our new Sunday School teacher, gives us something to think about in his page, "What's New in the Bible?"

SAMUEL W. IRWIN, an exceedingly alert observer of affairs in Washington, brings us up to date with "Washington Diary."

HAROLD LANCASTER, minister of First Church, Cleveland, Ohio, feels that "Right on Our Own Doorstep" are tasks which churchmen do not face.

FRED W. KNICKREHM, our progressive Methodist leader from Portland, Me., discusses the recent municipal strike in that city.

PLUS THE VERY LATEST NEWS OF RELIGIOUS SIGNIFICANCE AND EDITORIAL COMMENT ON THE CURRENT STATE OF AFFAIRS.

READERS WRITE

Protestants, Atheists, Jews Must Be Catholics

In the *Chicago Herald American* of August 3rd, there is a short account of your comment in regard to the right of atheists to speak over the radio. You speak of atheists as your friends. That assertion is true. Nevertheless, I don't know that you made it with sincerity. I assume, however, that you did. The Protestant Movement is, in fact, the fore-runner of Atheism. Because, it was the Protestants that first contended for freedom of speech and religion. When those freedoms are exercised, they are bound to lead to Atheism. Because the Bible, on which the Jewish and Christian faith is based, will not stand any intelligent and impartial investigation. The Protestant churches today are almost powerless as religious organizations. Consequently, the Protestants, who want to progress towards civilization, must step over to the atheist movement, which is, in fact, the progressive Protestants. The Protestants who persist in calling themselves Christians, must step over to the Catholic, which is the orthodox Christian Church. I am sending you a copy of a letter addressed to Rabbi Baruch S. Korff, of 104 W. 70th St., New York City. (I am enclosing postage for its return, because I need it for reference purposes, though you may copy it if you wish.) The chief reason that I am sending you this letter, is because I object to establishing a Hebrew nation in Palestine or any place else. I feel that if the Hebrews are reestablished as a nation, they will soon be joined by the Catholic Christians, for the purpose of reestablishing universal government by divine right, which condition, in effect, means forced heathonism.

The breeding system which I advocate is very unpopular. Nevertheless, it is just and practicable.

Yours for promoting civilization,

JOHN S. WILDER,
Kenosha, Wis.

P. S. Ever since 1940 I have predicted that Italy would get an easy peace, because Italy is the only country in the world that can produce acceptable representatives for God. It seems probable that the U. S. may produce a Pope in the next few years, but I am sure God will not be pleased with him. A Catholic strategy after each war, is to display great sympathy for the defeated party, thus winning their friendship and political and financial support in the future. Russia is wise to this strategy, and that is probably what is making peace hard to get.

That Prophecy Stuff

The Reverend who undertakes to answer "Brother Scott" and speaks of "That Prophecy Stuff," probably believes not much differently than I did some seven years ago. I often used to say in my lectures or sermons and in my arguments with friends, "The Bible was not intended for a science text-book nor a history; its inspiration is plenary. In so far as it reveals God and Christ to man, it is inspired sufficiently for the purpose of our salvation." That was my belief until I met Ivan Panin, formerly a Russian Nihilist and atheist, who, escaping from Siberia, graduated at Harvard with a profound knowledge of the ancient languages in which the Bible was written and a great mastery of mathematics. Being offered a chair in Harvard he refused, and stated that he was going to devote his life to proving that the Bible was not the inspired word of God. But he had counted without God. He told me that he found a mathematical pattern that ran through every word, every verse, every chapter of both the New and Old Testaments in the language in which it was originally written. So exact is this that if a jot or tittle or an iota subscript or a smooth or rough breathing in Greek is omitted or inserted it spoils the pattern. I well remember being in London at the time that Ramsay McDonald's socialist government bought the Sinai Mass. The question had come up whether a certain word was *Theos* (God) or whether the letter next to the last was *o* (omicron) the article. The only difference being that the *Theta* had a bar across the centre of the circle. It had been suggested that a copyist through the transparent parchment had seen the cross-bar and copied an *o* in Theta instead of
Being acquainted with a Jew scholar
ployed by the British Museum to tra
odd relics of the past, I visited the mu
with my wife and turned up the pa
Sure enough, the bar shone right thr
the almost transparent parchment and
easily be mistaken, and the wrong word
(as there were no spaces between wo
and if so it threw Panin's cipher entirely
Now the chances that this mathematic
rangement that Panin discovered could
happened by chance runs into the tril
and there are not merely one such arr
ment but many, many, appearing in
line, verse and chapter of the Old and
Testament. Being a sane man, I had t
cept Panin's conclusion that only inspir
could accomplish it. But my worthy br
opponent may say as he has, "Some o
prophecies can not be fulfilled." Well, e
he is mistaken or an infinite Being purp
inspired all the different writers of the
over a period of thousands of years to us
same mathematical arrangement. If
prophecies are false, then the inspiration
purposely false, or the impossible arra
ment of every word, verse, chapter and
could not have been made. In other w
the Bible must have been inspired by
Devil or by a God who wanted us misl
would that not be a devil? For my pa
shall believe it was inspired by the Inf
God! Though I may not see how ce
prophecies have been or are going to be
filled, I must take them on faith as I do
Jesus was the Son of God! Of His retu
have no doubt, because He said He w
come again. The early Christians were
appointed because He delayed His com
Yet had He come in their time, His
prophecy in the 24th of Matthew, 21s
Luke, to say nothing of Mark, would
been unfilled. St. Paul met Christians
my brother the Reverend, who begar
doubt His coming because of the delay,
Paul encouraged them by telling them
those who remained would by no m
(prevent—come before) anticipate those
fell asleep.

I have heard many preachers from the
pit proclaim that Christ might come
night! I would say "impossible!" If He
the Bible would not be the inspired wor
God, because so many prophecies must
be fulfilled. As far as I am concerned or
brother proponent is concerned, He
but that is not the Second Coming I
thousands are looking for! We must *b*
in the kingdom of God first! When the k
dom is ready, the King will return!

(Rev.) BRETTLE SCOT
Washington, D

Pet Peeve

In the issue of July 17, on page 678,
bottom of first column, is the express
"seem to have been suspicioned by our Lo

According to the dictionary suspicion
noun, suspect is a verb.

This is one of my "pet peeves" and t
is no authority for peeve as a noun.

A FRIEN
Worcester, M

al Job

re doing a capital job of making the s HERALD contemporarily interesting ulating. I don't always go with you hing you say, but you wouldn't want The paper has punch, and its general is straight toward the kingdom of his world.

(Prof.) EARL E. HARPER,
Iowa City, Ia.

ed Workers Needed

ZIONS HERALD and like it. Keep up ited work. The Lord has need of workers.

(Rev.) JAMES S. CHUBB,
General Board of Evangelism,
Nashville, Tenn.

Is Honored

comprehensive outlook and Christian as well as your able presentation of questions the local pastor is inter-, is never ignored by your capable ls. More power to you.

(Rev.) R. A. FEDJE,
Supt., Salem District,
Oregon Conference

Yet Fresh

enjoyed old, yet ever fresh, ZIONS these many years in the Belgian and continue to enjoy it here.

EDWARD IRVING EVERETT,
Wellesley, Mass.

Again

how long, according to your theories, manufacturer continue to meet compe- nd payroll if he does not sell his prod- a price consumers can afford to pay?

H. L. B.,
Boston

s and Splinters

sh to express my personal appreciation ur editorial "We Cannot Be Anti-Rus- You are right! Too much criticism is heaped upon that country, and most not true. We all are sinning; it would ll to take the log out of our own eyes we demand that the splinter be re- l from our brother's eye. You are right, e are no foreigners left in the world nore, for economically we are already orld." Other peoples are going to de- that they have a right to live in this World."

the whole, you are doing a fine job ZIONS HERALD. I am with you 100%. the good work going.

(Rev.) CLYDE S. CROWDER,
San Diego, Calif.

After the Report

SUMNER WELLES

Mr. Welles' discussion of the situation created by the Anglo-American Committee's report is taken from an address made by him on May 14, 1946, at the Maryland Christian Conference on Palestine. Under the title of "Palestine's Rightful Destiny," the address in its entirety has been published by the American Christian Palestine Committee, from which copies can be secured.

The publication of the final recommendations of the Anglo-American Committe on Palestine has created a crisis, the gravity of which could hardly be exaggerated. To all those who, like myself, believe that Palestine must become not only the promised National Jewish Homeland, but also an independent commonwealth into which the entrance of the Jewish people who wish to make that holy land their permanent home, must never be restricted, safe insofar as ecoomic limitations may require, the report of the committee represents inevitably a matter for deep disappointment and for even deeper concern.

I am one of those who are convinced that in this tragically darkening world of the present moment the safety of the United States and our chance of construcing that kind of a free world order which we Americans have sought, depend to a very considerable extent upon the willingness and the capacity of the English-speaking democracies to strengthen that cooperative relationship which was forged in the fires of war. I do not hold with those who insist that all that we have in common with the other English-speaking peoples are our language and traditions. I believe that we also possess a common heritage which is more highly to be prized than any other. That is the heritage of our common conviction that the individual is not born to serve the state, but that the state is created to promote the welfare of the individual. It is the heritage of our common passionate faith in the sanctity of human freedom.

And it is the abiding conviction of all the peoples of the English-speaking democracies that the world order which today they seek must be founded upon those same principles of liberty which they have so firmly established in their individual forms of government.

But that belief which I and others hold need not blind us, nor does it blind us, to the tragic chapter of history which is represented by the manner in which successive British Governments have dealt with the problem of Palestine during the past thirty years.

The Balfour Declaration of 1917 was a courageous act of enlightened statesmanship. No subsequent attempts to distort or limit the terms of that declaration can change the fact, as the testimony of the statesmen responsible for its proclamation has made clear, that the declaration gave official assurance that the British Government would estblish in Palestine a National Home for the Jewish people and facilitate the successful achievement of that objective with all that therein was implied.

There has been no sorrier manifestation in recent British history than the Palestine White Paper of 1939. As Mr. Winston Churchill then said, that action constituted "an act of repudiation, a plain breach of a solemn obligation." To use his words, "an engagement into which Great Britain had entered before the world was set aside for reasons of administrative convenience."

And I regret to say that during the years of the war and even during recent months I cannot find that British policy with regard to Palestine has been any more courageous, any more enlightened, or more in keeping with the solemn engagements into which Great Britain originally entered in 1917 than it was at the time of the issuance of the White Paper of 1939.

Whatever the legal quibbles which are advanced in extenuation may be, and however much we here in the United States believe in the great principle that dependent peoples should be granted their full autonomy or independence as soon as they are able to accept those responsibilities, I cannot regard the recent decision of the British Government to proclaim the inde-

pendence of Transjordan as other than a breach of the spirit as well as of the letter of the obligations which were assumed when it obtained the Palestine Mandate. We need not minimize the pressing difficulties and the grave dangers with which Great Britain is today confronted. But I do not believe that the step so taken will lighten those difficulties.

The appoinment of the Anglo-American Committee could scarcely have been expected to result in any practical or constructive accomplishment. Commission after commission had already been appointed in the past by British Governments to investigate the situation in Palestine and to recommend policy with regard thereto. There was no far-sighted member of the executive or legislative branches of the Government of the United States who had studied the problem of Palestine—and as we all know members of our Congress have gone to Palestine for that purpose—who had not already reached a conclusion as to the nature of the solution which should be sought. Under such conditions what could the appointment of this new commission really accomplish other than to make it possible to postpone decisions?

There was not the slightest doubt on the part either of the Government of the United States or of the British Government when the committee was appointed, of what conditions in Europe really were. We already knew in horrible detail of the millions of persons of the Jewish faith who had been exterminated by Hitlerism. We knew the number who had survived. We knew that the poisons engendered by Nazism had made it impossible for an overwhelming majority of these survivors to return to the homes of their origin. We knew that the only possible solution for their plight, under present world conditions, lay in their chance to leave Europe for new places of of security and of hope.

And after this tragic loss of time, now that the report of the committee has been rendered, there is taking place precisely that phenomenon which could so readily have been anticipated when the committee was appointed.

The Government of the United States publicly approves that portion of the report which recommends that 100,00 certificates be authorized immediately for the admission into Palestine of Jewish refugees. It refuses to make any comment upon thoes portions of the report which contain what in my judgment are those tragically mistaken recommendations with regard to the future status of Palestine. In other words, the Government of the United States in May, 1946 reiterates its recommendation of August, 1945, that 100,000 Jews from among the survivors of the Jewish people of Europe be permitted to enter Palestine.

The British Government officially states that it must obtain American assistance both in armed force as well as in money if this provision of the committee's recommendation is to be carried out. In consequence of the rest of the report, it has, however, obtained moral support for the position which it has recently taken with regard to its authority to continue to restrict immigration into Palestine, and with regard to the future status of Paestine.

While it is true that the committee includes in its report certain recommendations which are desirable and encouraging, notably those which have to do with the problem of land tenure, can anyone maintain that, in so far as the basic questions are involved, we are not back precisely where we were eight months ago?

As a result of the committe's report, new and immediate dangers have also arisen. The report has resulted in a serious outburst of chauvinism throughout the Arab and the Moslem world. Fortunately, this outburst has been met, except in a few extremist quarters, with restraint and true wisdom on the part of the leaders of Zionism, and of those who support the ideal of a true National Home for the Jews.

The report has also given rise to a danger of another character. That is the danger which has already made itself evident in many sectors of our own public opinion here in the United States. It is due to the belief of many well-intentioned people that, if a report of this character is assailed by the two parties to the controversy with which it undertakes to deal, such a report must on the whole be sound and wise. We cannot permit public opinion to crystalize its thinking in such a way.

China's Crisis

There is civil war in China. Scor
Lend-Lease Mustang, Lightning and T
derbolt fighters, and bomb-laden Mit
take off daily from the Chinese capit
participate in the ruling Kuomintang p
attack on opposition forces. Eight fo
United States naval vessels, including
destroyer escorts, are defending Nankin
the Yangtse River. The U. S. governm
reinforcing the American-supplied Na
government troops by keeping Ame
Marines along the Peiping-Mukden Rai
where at one place on July 13th, seven
rines were captured and later released. (
York Times, July 23 and 24.)

In its July 24th editorial, the *New
Herald Tribune* correctly said that
troops controlled by the reactionaries
been transported, armed and trained
Americans. . . . The Kuomintang Tre
has been supported by the American T
ury. Kuomintang transportation routes
been guarded by American bayonet
American hands. . . . The Russians are
of Manchuria and there is no evidence
they are extending aid of any conseq
to China's Communists." The Chinese
tionaries fully count on American aid
full-scale civil war. "But their very r
for this assumption," said the *Herald
une,* "is sufficient reason to deny what
ask—for they bank upon enmity bet
Russia and America, which is precisely
both countries must strive to avoid i
world is to enjoy peace."

The Staff Correspondent of the *Chr
Science Monitor* (Boston) in Shangha
ported on July 16th that one of the prob
"facing both General Marshall and Dr.
art (the new American Ambassador)
charges that the United States policy an
presence of American troops in China
done much to delay China's progress to
internal peace." This Shanghai dispatch
tinued: "For some time Communist an
eral quarters have contended that Ame
aid to the Central Government has help
intensify the military strife between the
tions and has made it more difficult to
a firm basis for negotiations. The argu
in essence, is that while General Marsh
trying to bring the two parties together
government gives aid and comfort on
one side—Nanking. This contention, .
being heard more widely and frequent
day—and not in Communist and li
circles alone. Numerous demonstrations
taken place in Shanghai and elsew
chiefly aimed at driving home the one-s
ness of American military and technica
and concluding with demands for
drawal of American troops."

The *Christian Science Monitor* corre
dent concludes by saying: "The over-a
sult has been a general decline of U
States prestige in China, in the opinio
unbiased observers."

American businessmen are also well a
of the foolishness of the present U.S.
toward China. The *Wall Street Journ*
an editorial on July 24th, commentin
Madame Sun's statement said: "Foreign
and foreign armies can only hinder the
nese people in giving the final an

un as good as says the United quandering its blood and sub- hopeless attempt to help unify suspect she is right."

n. Evans F. Carlson, U.S.M.C., nous World War II hero, said in atement on July 24th: "More than n being, Madame Sun has the peak for the Chinese people, for ever betrayed them or exploited she has devoted her life, at great acrifice, to the task of translating the three principles of national- cracy and the peoples' livelihood by Dr. Sun as a working philos- China." General Carlson went on he great tragedy in this situation , the people of the United States, me the key factor in encouraging group of reactionaries in the Kuo- Government of China to resume for the destruction of the only or- roup in that country which has ustice for the people. . . . So long can armed forces remain on Chi- and so long as we continue to pro- Nanking Government with money ary supplies, the reactionaries who that Government will take no de- on to form a bona fide coalition ne can assure peace and the estab- of democratic reforms."

mpletes Radio Study

DWARD THERS

The Rev. J. Edward Carothers, Th.D., minister of Calvary Methodist Church, Albany, N. Y., one of two Methodist ministers to be awarded Radio Fellowships this year, has spent the six weeks ending August 4th at Northwestern University, Evanston, Ill., in studying the technique of radio writing and production.

The National Broad- Company and the University jointly this school which offers advanced both to professional radio people others preparing to enter the field. ion of religious radio is given by ntin of several Fellowships each arefully selected clergymen who are heir communities in some form of inistry. Dr. Carothers regularly s a religious news commentary over WABY, Albany.

ships are not new to Dr. Carothers, did graduate work abroad in the y of Zurich on the Elizabeth Iliff Fellowship and was also a Fellow epartment of Philosophy in the Uni- f Colorado. He completed work for orate in Theology in Iliff School of y, Denver, in 1937.

adio fellowships were granted by a ee representing both NBC and the adio Committee of the Congrega- nristian Methodist and Presbyterian . Dr. Ronald Bridges is chairman.

There was never any justification for believing that a committee representing only two powers could undertake to reach final and definite conclusions as to a righful solution for the problem.

Many months ago I made this public statement of my own conviction as to the most practicable method of finding a solution. I said:

The commonwealth will only come into being when the United Nations Organization decides, as it must, that the establishment of a Jewish Commonwealth in Palestine is essential to world peace and to world stability. Unless the International Trusteeship Council to be set up by the United Nations Organization is charged with the obligation of carrying out such a decision, a Commonwealth of Palestine will continue to be an ideal and not a reality. Only the United Nations Organization itself, representing the concerted determination of the free peoples of the world, will possess the necessary authority to achieve a final solution of the Palestine problem.

The British Government should, under Article 77 of the United Nations Charted, transfer its mandate over Palestine to the International Trusteeship Council as soon as the Council is established.

From the moment the council assumes jurisdiction, the United Nations Organization should make whatever armed forces may be required to give assurance of security to all inhabitants of Palestine.

The council should thereupon summon representative Jewish and Arab leaders for consultation as to the most desirable solution.

Should it prove impossible for the International Trusteeship Council, after full consultation with both Jewish and Arab leaders, to obtain their agreement to whatever solution it considers most equitable and desirable, the United Nations Organization should nevertheless decree that its decision be carried out. Once this step has been taken, the International Trusteeship Council should set up a broadly representative provisional government in Palestine and entrust it with all necessary authority until such time as free elections can be held and an independent and democratic governmet can commence to function.

As soon as the council is entrusted with a trusteeship over Palestine, unrestricted immigration should be permitted. Immigration should thereafter be interrupted only if the International Trusteeship Council or the future Government of Palestine decides that such restrictions are temporarily required for economic reasons.

We here in the United States have an inescapable moral obligation to contribute to the solution. We have, I think, an equal inescapable moral obligation to lend the full support of our Government within the United Nations for the furtherance of that kind of solution which will mean that those men and women of the Jewish faith throughout the world who wish to make Palestine their permanent home shall be afforded the opportunity of doing so freely. This Government must at the same time press for the establishment of a free and democratic Commonwealth of Palestine which will afford security and equal rights to all of its citizens, whatever their faith and whatever their race may be.

If the United Nations assumes its just responsibility, establishes a Trusteeship over Palestine, and permits the immigration into that country of those who desire to settle there, Palestine in all probability will in the future possess a majority of citizens of the Jewish faith. I believe that that is its rightful destiny. In that event, I have no fear that the holy places which are sacred to Christians, to Jews, and to Moslems alike will not always be open to all believers. Nor have I any reason to doubt that those who for so many long centuries have suffered persecution and descrimination will not wish to give an example to the world by bestowing equal rights without discrimination upon all citizens of Palestine, of whatever race or creed.

Nor do I fear that the kind of nationalism which is represented by the passionate desire of many millions of Jews in many parts of the world that the land of their forefathers once more become national home for the Jews can ever permanently prejudice international understanding. Nationalism of the kind which is evidenced by a belief in the superiority of any people, and in the right of that people to dominate and to control other peoples, is the kind

(Continued on page 784)

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Tenth Week After Pentecost

Joel 2:21-29; Mark 6:30-43.

See THE BOOK OF WORSHIP and THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

Joel Pethuel had an inspiration. All about him he saw an atomic disintegration of human personality. People were depressed and were not at all sure of themselves or of the future. But Joel knew that the trouble with the world was personal and that God's way was not in error. He saw quite clearly that violation of moral law was as devastating to society as violation of physical law was to material things. He arose to tell the people of how things stood: he did some "straight talking" about the current status of disintegration first, and then he turned to one of the most beautiful, yet at the same time realistic, discussions of what could happen. "Fear not . . . Be glad . . . Rejoice . . . I will restore to you the years that the locust have eaten . . . rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain . . . and ye shall know that I am God!"

Biblical scholars have spent a great deal of time discussing the story of the feeding of five thousand people. Some great leaders have insisted that the use of the bread and the fish was a ritual; while others have stoutly maintained that the miracle must be understood in literal terms. Regardless of one's interpretation of the event, it must not be forgotten that people — five thousand of them — sought Jesus in order to be "sheep with a shepherd" an hear Him speak to them. The idea of a meal certainly was not primary in the whole event. thousand people in confused Palestine were u that day in a common desire to learn of Jesus: only unifying power that had ever come their Their world of five thousand people became un It was a demonstration of the practical power o Nazarene who "divided the two fish among t all . . . and they all ate, and were satisfied."

Mr. Mencken Sounded Taps

"He's a gloomy Gus," said one bus-riding pa in discussing H. L. Mencken's latest debunking sion which was reported so thoroughly by R Butterfield in last week's issue of *Life Magazine* seems that Mr. Butterfield inteviewed Mr. Menc at 1 p.m. in a New York night club where the ous sage was having his breakfast. (Of course might make a few observations about the stat a man's mind while eating breakfast at 1 p.m. night club).

But notwithstanding the surroundings of the terview, and putting aside the fact that the only tribution Mr. Mencken has ever made to Amer life has been in the field of debunking, church cannot ignore what the Baltimore writer said a the state of the nation.

Roughly speaking, Mr. Mencken said that the tire world was in shambles. Mr. Truman was to be as big a fraud as was Roosevelt, as was Ho and the predecessors of Hoover. Labor "goons" running America, and the only thing that can us is for a second Alexander the Great to arise f somewhere and dictate a solution.

We of the Protestant churches were shocke read, "All Protestant churches are in an advar state of decomposition and, save in the moron So no one takes them seriously. Whenever a Pr tant ecclesiastic lets go with a solemn pronun mento on some question of faith and morals rational people laugh. The Catholic outfit is much better case, if only because it is run by m smarter fellows."

Now of course we are insulted and deeply off ed by all of this. But aside from that high stat emotional confusion, we must face the fact tha least Mr. Mencken thinks thusly of us and it is obvious (demonstrated by vacant pews in churches) that many Americans share his gen estimate.

testantism does die, then there will need to lexander the Great to rise up and dictate our feet shall go. Protestantism proceeds basis that each of its followers is his own Protestantism insists that each invidual shall because he is first of all spiritually free from ds which materialism seeks to place upon rotestantism insists that each individual is ble for the state of the world since he is conrying to discover and do the will of God in create a more perfect society.

theses of Protestantism are denied, then freeases and superimposed dictatorship becames ity. If Mr. Mencken's cure for our worldambles is ever to be invoked, then let us rest that our entire Protestantism mission has vain.

s not be insulted and hurt about all of this. egard it as an objective diagnosis of a social —a disease that must be ministered to with of life that has yet to be tried in this shamble

World Council Strategy

essive churchmen must be patient with the coming from the current meeting of world nts at Cambridge, England. Attempts have ade to smear the whole affair, and a great of furor has been created by a proposal that seek some cooperation with the Pope on the developing a spiritual program for the buildia will to peace.

publication has issued a scathing attack on oster Dulles, while another religious journal d that our Protestant representatives at the dge meeting are little more than atheistic nists. Neither publication has any reliable ound for making such charges, and though ey have said will get public attention, churchust insist on hearing all of the facts before ss judgment.

significant that at the very same time that ris Peace Conference is in session, our Prochurchmen are thinking of ways to create a wide crusade for a higher spiritual level of Bishop Oxnam's proposal for such a crusade, on our Methodist experience with a venture country, has been received with enthusiasm . World peace will never come unless free an sources make the first move to implement l to peace. A peace that is based on economic is not enough — it cannot live beyond the satisfaction of a given economic situation; peace that is built on the strength of a police force is negative and frustrating—it cannot live beyond the satisfaction of a given military victory. But peace that is the result of activity of men who are motivated by a common desire to build a world where the Golden Rule is in active operation, is bound to grow and become secure. If that spirit of cooperation can be awakened throughout the entire religious world, to say nothing of the divisions of Christianity, it is most certainly worth crusading for such a spiritual attainment.

If the Pope blessed Franco, he was very wrong; if Protestantism blessed the Ku Klux Klan or Gerald Smith, it too was very wrong. But we cannot stop with the condemnation of our past mistakes. Our new world must be made just and brave because of of a united determination to give men vision—for without it, people perish!

The World Council of Churches will be a conservative organization. It will be conservative because the task of rebuilding the wrecked world is the most terrifying work of reconstruction that human beings have ever attempted. The World Council is charged with the responsibility of putting spiritual reality at the very foundation of all that is to be done in the march to world peace. One does not get freedom by shouting about it, he gets it by careful planning and exercising that is designed to withstand the rough places ahead. We cannot skip into Germany and blithefully say, "Come, come, let's bury the hatchet and be merry little friends." It is doubtful if the skipping approach would work in Japan either.

The growing menace of world fascism must be met by a serious determination to outdo it with good works, surcharged with the spirit of Him who came that we might have life—indeed it is life everlasting that we must be seeking!

The making real of our spiritual motives must be accomplished. Dr. Neibuhr said the thing that the world should have heard: "forgiveness" is awfully good practical politics for the health of the world today and he urged that the newly-created Commission on International Affairs should take the opportunity to make forgiveness "a very important order of business." He declared that new punishment cannot make the Germans and Japanese repent if the destruction from total war has not accomplished it.

Here, at least, is the beginning of a program in which we all believe by tradition, but which we have never tried.

The Christian Mission for Today

RICHARD K. MORTON

Interdenominational Missionary Conference at Silver Bay Presents Guides for Action

RNS Photo

Silver Bay, N. Y.—Shown here, relaxing between sessions, are left to right, seated: Dr. Gilbert Q. LeSourd, Missionary Education Movement of the United States and Canada; Dr. Wynn C. Fairfield, Foreign Missions Conference, and Dr. Charles T. Leber, Board of Foreign Missions of the Presbyterian Church in the U.S.A. Kneeling are (left to right): Dr. Luman J. Shafer, Board of Foreign Missions of the Reformed Church in America; Dr. Albert D. Stauffacher, Missions Council, Congregational Christian Churches; Dr. James R. Houghton, Boston University, and Dr. Mark A. Dawber, Home Missions Council.

Christianity is a gift of God, a revelation that brings the power of God to all who believe. It must be re-examined and repossessed today. Men must unite in its service, to reach all the world and every realm of human experience. Human need and human problems, like race and economic stress, must be met adequately, wherever found.

These were some of the conclusions reached by about 400 distinguished missionaries from all over the world, pastors and other church leaders at the Conference on the Christian Mission in the Postwar World held at Silver Bay, N. Y., July 17 to 24.

Dr. Mark Dawber of the Home Missions Council, like other Methodists, contributed at vital points to the thought and action of the assembly. In his summation of the subjects discussed during the week, he emphasized the following areas of concern:

A realization that the great problem and opportunity is right here in this country. In America's hands is a fateful decision for the Christian church. America can lead and serve and bring a great advance to pass if it will.

This is one world—and must be considered as such.

Religion must be taken effectively and on a grand scale into the whole of life, into every problem and aspect, such as racialism, econmic competition, unemployment, labor questions, education, and the like.

The church is beginning to show a more Christian economic system, and this must be advanced and perfected, for there are many iniquities in the present system.

The church has a responsibility in the workers of the United Nations and in all international questions, and must combat narrow nationalism and fears.

Denominationalism has worked much harm and should be studied with a view to union where possible and for co-operation at all possible times.

There must be a sifting testing of all faith and programs.

In addition to these points, the conference clearly stood for a revitalizing of faith and for the value of a genuine personal grasp of faith, a real regeneration. It clearly asked for an integral part of the church life and work to be distinctly missionary. It cited the values and objectives of missions in new lights. It testified to the priceless value of Christian fellowship, and lifted up the hearts of many just to be there in a uniquely beautiful spot with such a fine program and having such wonderful chances to be and to talk with noted missionaries and pastors from far and near. The conference was clearly very conscious, also, of its privileges of faith and freedom and strength in a time when so much of the world is still lying prostate and sick and bewildered and

Getting a Kick out of Lif

William L. Stidger

Out of a Boy Baseball Drama

It was the fourteenth straight win of Boston Red Sox and the whole city excited about that game. I got on a st car headed for the park. Two boys across from me. It was an hour before t for the game and each boy had a lu wrapped in paper. They evidently were ing into the bleachers and wanted to there early and had their lunches with th They were as excited at the prospect of ing those lunches as they were about game.

"My mother put up my lunch. I got t chicken sandwiches and two hot dogs. I a jelly sandwich and a peanut butter sa wich. We could stay in the park a w and not starve. Whatta you got?"

"I got a lot o' sandwiches too, and I two big slices of cake my mother made me."

"Two slices o' cake! Gosh, I wish I h *one* slice."

"Whatta you think I brought two sli for, nut? One's for you!"

I don't know why, but that little dra gave me a kick and helped me to get m out of life that day and since, as I think that dialogue of those two baseball pals the way to the game. It gave me a n hope for American life. It has in it spirit of sharing. It has in it exactly spirit we have to learn in sharing our bre and meat; our plenty and overflowing abu dance with the starving children of the r of the world.

"Whatta do you think I brought two sli for, nut? One's for you!"

Atta boy, American "small fry!" A boy! That's the spirit which will win t friendship of the whole world for us. Th spirit will bring about a greater victory th our airplanes, battleships and submarin with the Atomic Bomb included. That's t spirit of generosity and sharing which w bind the heart of the whole world to th nation with hoops of steel if it becomes ge eral; and we are as eager, proud and willi to share our abundance with those who ha nothing. Anything less than that spirit w bring us the reputation of being a "Shyloc nation and will make us the hated people this earth.

Rabbi at Laurel Park

A special feature of the annual Assemb and Christian Life Institute, to be held t week of August 17-25, at Laurel Park, Nort ampton, Mass., will the presence of a Rabb who will be on the grounds during the wee day sessions, and will be an instructor in o of the courses.

The rabbi chosen for the Assembly pr gram is Rabbi Murray I. Rothman, of Bron N. Y. A native of New York City, Rab Rothman studied in Yeshiva University, a took advanced studies in Hebrew Union Co lege, where he prepared for the vocation ministry in the ranks of liberal Judaisi Since graduation, he has been the leader

rew Congregation in Jackson, Tenn., nore recently has been the director of illel Foundation, at Athens, Ohio, the f Ohio University.

ile at Laurel Park Rabbi Rothman will ne informal "Town Meeting" discussion for high school young people, and will first speaker in the Thursday (August program of the Springfield District an's Society of Christian Service.

bbi Rothman is made available for the nbly by the National Conference of tians and Jews.

he Homemaker's Corner

Mrs. Harry A. Burnham

Old Home Day

der huge elm and maple trees in New and, great live oaks in the South, sy cotton woods in the middle west or yptus and date palms on the Pacific t; all over the country people are gather- n the towns of their birth to celebrate Home Day.

you will sit back on a lawn or porch to ve for a while you will see a man walk- slowly down the street, looking to right left, apparently trying to find some old -mark among the new buildings. Along es another man, about the same age. y hesitated, "hum—ha—. You must be old Graves."

Right. And you are—um—don't tell me. —I have it—James Brown, no less. Well, . It's good to see you."

ff they go to a bench where they spend hour with their memories; the old swim- g hole, the favorite school ma'am, the s with the sunny curls. Forty years they e to cover. Judging by their laughter the s must have been happy ones on the ole, although their voices are muted oc- onally with a strain of sadness.

t a table where the Ladies' Aid is serv- luncheon—and what a luncheon! — a man says, "That cake looks just like the e Mary Ames always made for our church pers a long time ago." Mary Ames' ghter acknowledges the cake, and brings mother over to meet her old school nd. Tears mingle with smiles, laughter h choking sobs, as they tell the story of days of their separation.

Comes afternoon and in the church a man o learned the three r's in the little school use and who has become a noted success the world outside, tells his boyhood friends remember the good old precepts and to e and cherish the home town. Some day, fore long he hopes, he is going to come ck to spend his last days where he lived happily his first ones.

A supper which makes the tables on the urch lawn creak with their bounty of me-cooked food, makes one wonder if ere are not some Uncle John's present who, e the one of which Will Carleton writes:

"Couldn't let mince pie alone,
And so he'd eat it, and then groan."

An old fashioned sing on the church steps oses with "God be with you 'till we meet gain." The benediction is pronounced. ld Home Day is over. But "the memory ngers on."

hungry, and it was desperately earnest as it saw sharply revealed the awfulness of this situation, in India, China, Europe, and elsewhere.

The conference was also much in earnest to learn techniques of apprehending the faith and of teaching mission studies. It was almost tensely in earnest, and became at once so concerned about major problems and basic values that it was not concious of race or nation or denomination.

Methodism played an important part in the conference, especially with 125 men in attendance. It fairly overran the place. Your correspondent heard one say, when he viewed the group descending stairs on the lawn when headed for a larger meeting place: "Look at the Methodists coming down the stairs. I wonder where the Calvinists are?" Whereupon I couldn't resist the dig: "Oh, they're climbing up the hill!"

Among Methodist members of the faculty and the delegates were Dr. Karl Quimby of the Board of Missions and Church Extension; Dr. James R. Houghton of Boston University, who led the music and served brilliantly as soloist; Horace Williams, Department of Education and president of the Board of Managers of the Missionary Education Movement; the Rev. Franklin Duncombe, pastor of the Bala-Cynwyd Methodist Church in Pennsylvania, who led the morning watch; Dr. Earl R. Brown of the Division of Home Missions, Board of Missions and Church Extension; Dr. and Mrs. Gilbert Q. LeSourd of the Missionary Education Movement; and missionaries like Miss E. Gwendoline Narbeth of North Africa, the Rev. Frederick M. Pyke of China, and the Rev. Henry T. Wheeler of the Belgian Congo.

The Methodist denominational hour was very fruitful and interesting in clarifying many practical matters and inspiration to those present.

The presence of several fine-looking young people, who led one of the meetings, was a notable feature.

Those who have now returned to their homes, feel, I believe, that they have caught a new spirit, a new insight into the Gospel and world problems, been given help for their local tasks, that they may bring to them a world vision and new strength.

Bishop Shot K. Mondol of India greatly moved his audience on Sunday evening by preaching on the theme: "I am the light of the world . . . Ye are the light of the world." With moving earnestness he pleaded for the possession of light which revealed, which shone upon all, dispelled fear, and showed the way and illumined that way until it burned out in a great cause.

Dr. Charles T. Leber of the Presbyterian Mission Board, chairman, cited "possibilities unlimited" in his keynote, calling for Christian brotherhood embracing all races, bringing the Gospel into every field. He pleaded for a church "stripped for action," and rid of the crust of war's brutalizing, the covering of materialistic security, and the hard, stubborn layer of immoral pride and prejudice.

Dr. Hugh Vernon White, in his talks on the "philosophy of missions," outlined the basis of this faith which can transform, meet every problem, uniting all men and going into all the world. He traced the development of religious ideas and explained why there are and must be missions.

Dr. Ruth I. Setbury of the American Board emphasized a "colleague relationship" in all work between missionary and his helpers, and cited the value of sending to a mission field in Turkey, as American missionaries, a Negro and a Japanese. She pointed out that it should not be the nationality or nation sending the missionary, but rather the churches. She stressed that much must be expected of each land and race and they must not be looked down upon, and that a new education for fellowship must be provided.

Dr. Earl R. Brown, in his address, revealed the crisis America faces, pointing to shifting populations, the menace of the manufacture, sale, and drinking of liquor, American wastefulness, and exploitation in Alaskan as well as poor conditions in Puerto Rico.

Dr. Liston Pope, professor of Christian social ethics in Yale Divinity School, interpreted the needs of labor, and declared it wants status and a voice in its own fate, more than increased wages. He urged the churches to get and spread the facts, train better leadership for this field, remind all they belong to the

(Continued on page 784)

PERSONS

Bishop Lewis O. Hartman announces the transfer of the Rev. J. Kirkwood Craig from the Franklin, N. H., Methodist Church to St. James Methodist Church in Manchester, N. H., as of the eighth of September.

The offering taken on Race Relations Sunday of The Methodist Church has increased from $27,000 in 1941 to $126,000 in 1946. This shows an increase in interest throughout the churchin the importance of human relationships. It also manifests confidence in and an appreciation for the excellent work being done by the Negro colleges sponsored by The Methodist Church.

Mrs. A. B. Tyler, widow of the Rev. A. B. Tyler, member of the New England Conference, passed away on Saturday morning, July 27th. Funeral services were held under the direction of the Rev. H. Newton Clay, at the Berglund Funeral Home in Arlington, Mass., in charge of the Rev. Joseph Belcher.

Following is the list of speakers at First Methodist Church in Boston, Mass., for the last three weeks in August:

August 11—The Rev. Howard M. Amoss, minister of Grace Methodist Church, Aberdeen, Maryland.

August 18—The Rev. Dr. Robert M. Pierce, minister of Parkway Methodist Church, Milton, Mass.

August 25—The Rev. Dr. C. C. P. Hiller, retired member of the New England Conference.

Mr. Charles William Jones died at his home in Springfield, Mass., on July 19th. He and his wife had been Communion Stewards of Trinity Methodist Church for many years and he was active in numerous boards and committees. Before coming to Springfield in 1924 he was a prominent member of the Needham, Mass., Methodist Church. Seven years ago the William Carter Company honored him with banquet and medal in recognition of fifty years as master mechanic with that company. He is survived by his wife, Mrs. Mary Elisabeth (Carter) Jones; two daughters, Mrs. Harry J. Teeling of Springfield and Mrs. Arthur Spicer of Holliston; one son, Mr. Laurence Carter Jones of Auburndale; and eight grandchildren. Funeral services were conducted on July 22 in both Springfield and Needham by his pastor, the Rev. H. Hughes Wagner, and the committal was in the Needham Cemetery.

Dr. Harry W. McPherson of Nashville, Tenn., executive secretary of the Division of Educational Institutions of the Board of Education of The Methodist Church, was elected secretary of the Council of Secretaries at its annual meeting July 10, in Columbus, Ohio. He succeeds Dr. A. T. McIlwain of St. Louis, of the Board of Pensions, Missouri Corporation. The new vice president is Dr. Harry Denman of Nashville, executive secretary of the Board of Evangelism. Dr. Corliss P. Hargraves of Nashville and Dr. Thomas B. Lugg of Chicago were reelected secretary and treasurer respectively.

The Rev. G. Vaughn Shedd, Bangor District Superintendent, was recently elected president of the Bangor-Brewer and Vicinity Council of Churches. The Rev. C. D. Wentworth, minister of the Methodist Church in Orono, Me., heads the ministerial section of the council. The Rev. Clifford H. Osborne, of the Waterville Methodist Church, was the speaker at the annual meeting.

The Rev. and Mrs. Roger E. Thompson celebrated their golden wedding anniversary on the afternoon of July 13th, at The Weirs, N. H., with an informal reception arranged by their sons and daughters. Over two hundred and twenty-five guests contributed to the joys of the occasion. Gold and other beautiful gifts expressed the loving esteem of many, and brother ministers, former parishioners, and other friends united in presenting an astonishing purse of money to the happy couple. Brief but eloquent messages of greeting and appreciation were voiced by several, to which Mr. and Mrs. Thompson feelingly responded. The residence and beautiful grounds of Hartland, home of Mr. and Mrs. Myron B. Hart and Mrs. Etta Peabody, mother of Mrs. Hart, was most generously opened in a perfect hospitality for the occasion and the unexcelled views of lake and mountains were greatly enjoyed.

Mrs. George W. Burgess, a member of Trinity Methodist Church of New Bedford, Mass., for over sixty years, died on August 1st at the age of eighty-five years. She was the mother of George F. Burgess, treasurer and trustee of the Freetown Methodist Church, and of Mrs. Albert W. Jackson, wife of the pastor of the Uncasville Methodist Church, Connnecticut.

Methodists are proud of the fact that Lord Hayter (formerly Sir George Hayter Chubb) is now the oldest peer in the House of Lords, England. Lord Hayter will be 98 years old this month. He was able recently to visit Farringtons, the famous Methodist school for girls, established not far from his home in Chislehurst, England. Lord Hayter enjoys reading, but is rather deaf. He is keenly interested in public affairs.

The Rev. Alfred G. Davis, Pastor of the Methodist Church in Kittery, Maine, expects to sail from New York on the S. S. Argentina Aug. 13, for England. Mr. Davis will be accompanied by Mrs. Davis. After an absence of 19 years, they anticipate seeing great changes in the old country, as they visit Mr. Davis' mother with members of the family.

Another one is added to the many sons of Boston University who are teaching in the Colleges of the Church. John R. Kapp will join the Faculty of Iowa Wesleyan on September 1 as Head of the Department of Political Science. He took the A. B. from Baker University and the degrees of A. M., S. T. B., and Ph. D. from Boston University, the doctorate being received in 1938. In addition, considerable graduate study was done at Harvard. For 4 years he was assistant in the Department of Church History at B. U. S. T. Pastorates have been held in Missouri, Kansas, Massachusetts, New Hampshire and Minnesota, and he is now a member of the Minnesota Conference. Wh Boston, he and Mrs. Kapp were for 4 associated with Morgan Memorial.

The Methodist Chaplains, graduate Boston University School of Theology, in Casablanca recently when the light er USS "Portsmouth" visited the city 19-22. Chaplain and Mrs. Roger E. M peace ('37) of the AAF ATC Air Bas tertained Chaplain Adam Schutz ('44) at their apartment and were conducte a tour of the ship which has been ma a "Goodwill" tour of South American African ports. Chaplain Schutz, of the I East Conference, told of his privileg preaching at the Metropolitan Meth Church at Capetown, the Mother Churc Methodism in South Africa, and of his with Bishop and Mrs. Willis King at M rovia, Liberia. Chaplain Schutz's wife is former Barbara Poole of the East Sa Methodist Church.

Mrs. Ella A. Kimball, 91 years of ag 114 Nahatan Street, Lynn, Mass., widov Nelson W. Kimball, died at her home 29. A lifelong resident of Lynn, she wa many years a member of the First Meth Church of that city, and had presented church organ in memory of her husb Nelson W. Kimball. She leaves her Fred N. Kimball of Swampscott, two gr children and five great grandchildren. eral services were held at her home Au 1, in charge of the Rev. G. Albert Hig and burial was in Pine Grove Ceme Lynn.

The Rev. Howard B. Warren, Ph pastor of Embury Methodist Church, Br lyn, was the preacher and lecturer for Summer Assembly and Christian Service stitute which was held at Willimantic, Co from July 28 to August 4.

Burton E. Nichols, who is a former p dent of the New Hampshire Confer Methodist Youth Fellowship, was discha from the Navy in May after thirty-e months' service. He is working this sum as night clerk at the Sunset Hill Hotel, St Hill, N. H., and has been accepted by University of New Hampshire for entra this fall, where he plans to study journal

Barbara J. Nichols, daughter of the R and Mrs. Reginald B. Nichols of Woodsv N. H., has completed two years at Eastr School of Music, Rochester, N.Y. her first year's work she was awarde George M. Eastman Honorary Scholars the Mu Phi Epsilon Scholarship which awarded to the sophomore woman who maintained the highest scholastic stand during the freshman year, and a half tui scholarship for her second year at the sch She has just been awarded a full tuit scholarship for her junior year. For years she has sung regularly in the ser choir and directed the junior choir of First Baptist Church, and directed the Yo Choir of the Asbury-First Methodist Chu in Rochester. Besides being active in w of the Methodist Youth Fellowship, she program chairman of the Student Christ Movement in the colleges of western N York, and in June was a delegate to

ent Christian Movement Conference at r Bay, N. Y. This summer she is di- r of music at Camp Kiniya, Milton, Ver- t.

wa Wesleyan is this fall embarking on a eering program which promises to ac- plish much for good government in that on. The entire Division of Social Sci- of the College is cooperating in giving ired instruction in Citizenship to the ents, with a view to the development of hristian conscience in the matter of vot- and participation in politics. Party affilia- does not enter into this program, which s only to "clean-up" politics at the source, individual voter, and to do something ut needed reforms, rather than merely about them.

The following is the list of guest preachers eduled to speak at the Morgan Memorial, ton, broadcast over Station WORL (950) the last half of August, at 8:10 A. M.

g. 19—The Rev. Donald H. Freeman, Flint St. Methodist Church, Somerville.

g. 20—The Rev. Gerald E. Bisbee, Meth- odist Church, Maplewood, Malden.

g. 21—The Rev. Evans E. Crawford, Pastor of Colored Congregation at Morgan Memorial.

g. 22—The Rev. F. C. Wilson, Parkman St. Methodist Church, Dorchester.

g. 23—The Rev. Le Moine G. Lewis, Church of Christ, Brookline.

g. 26—The Rev. J. Edwin Lacount, Sum- mer Pastor, Church of All Nations.

g. 27—The Rev. Mason W. Sharp, Trin- ity Methodist Church, Lynn.

g. 28—The Rev. F. Oliver Drake, St. Paul's Methodist Church, Quincy.

g. 29—The Rev. Samuel Coles, Supt. of Furniture Repair Dept. of Morgan Mem- orial.

g. 30—The Rev. Frank C. Woods, Acting Supt. of Union Rescue Mission, Boston.

Cleveland, Tenn. (RNS)—Merger of the entecostal Holiness Church and the Church God was discussed at a two-day conference ere of officials of both churches. They will eet here again November 12 to prepare a port for presentation to a joint meeting of e general administrative bodies of the two enominations early in 1947, at which time e unification would be consummated. Union the two bodies would result in an organ- ation of more than 171,000 members. The entecostal Holiness Church, with headquar- ers at Franklin Springs, Ga., has 70,000 mem- ers, and the Church of God, headquarters f which are here, has 101,441 members.

New York (RNS)—The Board of Missions nd Church Extension of The Methodist Church has received permission to use the New York City public school system's new manual, *A Better World,* for teaching in its missions and schools, Methodist headquarters here announced. The manual is a source book for instructing pupils about the United Na- tions.

Minneapolis, Minn. (RNS) — Preparing for a postwar program of placing a New Testament in the hands of every child in America, between the ages of 10 and 13, who wants one, occupied the attention of dele- gates here to the international convention of the Gideons. Ren H. Muller, Holland, Mich., wholesale grocer and international Gideon president, estimated 30,000,000 Testaments will be needed to carry out the program, de- signed to help meet America's juvenile de- linquency problem. He said 2,500,000 Testa- ments will be distributed each year once the program gets under way.

Philadelphia—One of the stormiest Pro- testant Episcopal gatherings in years is ex- pected when the 55th general convention of the Church convenes here in triennial ses- sion Sept. 10-20. Three particularly thorny subjects are scheduled to come up for debate on the convention floor. They are the pro- posed union with the Presbyterian Church in the U.S.A., liberalization of the Church's present canon on the remarriage of divorced persons, and the seating for the first time of a woman delegate in the House of Depu- ties.

Off for Cambridge Conference

RNS Photo

New York—Members of the American delegation to the International Conference of Church Leaders on the Problem of World Order at Cambridge, England, shown just before their departure in a special plane for London. Left to right, front, are: Dr. O. Frederick Nolde, dean of the Graduate School, Mt. Airey (Pa.) Theological Semi- nary; Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions of The Methodist Church; Dr. Henry Smith Leiper, executive secretary of the American Section of the World Council of Churches; Dr. Walter W. Van Kirk, secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches; Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Wesley Rennie, general secretary of the Y.M.C.A. in Seattle, Wash., and Dr. John R. Cunningham, president of Davidson College, N. C. In rear, left to right, are: John Foster Dulles, chairman of the Commission on a Just and Durable Peace; Bishop James C. Baker of the Los Angeles Area of The Methodist Church, and Dr. John W. Decker, New York, secretary of the International Missionary Council.

Methodist Aid

Over 219,049 pounds of clothing and some 14,459 pounds of canned food has been sent to the Church World Service Center at New Windsor, Md., from members of The Meth- odist Church. The cash value of the cloth- ing alone is estimated at $219,049 in this country. Its value abroad would be many times greater.

This Church World Service Center is one of eight large relief goods depots serving Protestant churches throughout the United States. Literally, all sorts of things from fry- ing pans to heifers are shipped abroad from this Center. Not only are the useful items of clothing and bedding shipped, but also candles, dolls, kitchen utensils, silverware, carpenter tools, textbooks, cotton feed bags, and other much needed items.

About 500 pairs of shoes are reconditioned each week before being sent overseas. Care is taken to see that all clothing and bedding is packed in waterproof bales with plenty of moth flakes scattered throughout. Shoes are shipped in moisture-proof bags. Most of the goods are distributed abroad by local church pastors who know the needs of their people best.

Redoubled efforts are necessary to get these much needed supplies, in order that hungry and cold people may be fed and clothed this winter. All gifts are handled promptly. Clothing is usually packed and ready for shipment overseas within 48 hours after re- ceipt.

Observers who are returning from over- seas state that the need for relief goods will be greater this winter than ever before. It is hoped that the members of The Methodist Church will continue their generosity in sending relief goods to one of the Centers.

Cleveland—The United Nations is a "world conspiracy to which Jehovah's Wit- nesses must make no compromises," N. H. Knorr of Brooklyn, N. Y., president of the Watch Tower Bible and Tract Society, said in an address here. Knorr, 41-year-old head of the Jehovah's Witnesses, charged the 55,631 delegates at the international conven- tion to "display outright fearlessness' toward the United Nations "conspiracy."

Atlanta, Ga.—A resolution calling upon every church woman in the state to "speak out" against intolerance and racial hatred was unanimously adopted here at a meeting of the Georgia Council of Church Women. Expressing "horror" at the recent lynching of four Negroes at Monroe, which it de- scribed as a "brutal crime against innocent and defenseless people," the resolution de- clared.

Rome (By Wireless) — Roman Catholic authorities in Germany will not set up local de-Nazification committees, although Luth- eran and other churches have done so to purge their clergy of Nazi sympathizers, ac- cording to Vatican authorities. The Pro- testant committees are composed of pastors and laymen, and are acting under authority of the military occupation governments.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Aug. 25.

PURITY OF HEART AND LIFE

Scripture Lesson: Exodus 20:14; Proverbs 4:14-23; Matthew 5:8; Ephesians 5:1-6; Phillipians 4:8.

Committing Adultery in Thought and Action

The center of this lesson is the commandment: "Thou Shalt Not Commit Adultery." It is a sharp, positive and timely commandment which has never been repealed. In all of man's long sex record the sin of adultery was never more widespread than it is today. And man is reaching an all time low in adultery in action. The finer spun aspects of adultery in thought and imagination do not give much concern to modern man.

The commandment against adultery as recorded in Exodus is a flat statement, without any qualifications, exemptions, or easy words of intrepretation. It was aimed at the act of committing adultery.

Jesus in the Gospel of Matthew made the commandment more inclusive and drove it back into motive and desire. The real sin is committed first within the human heart. The carrying out of the motive or desire is not, according to the interpretation of Jesus, the only sin of adultery. Jesus tried to make the commandment more inclusive than the prohibition of an outward act.

To Jesus the heart is the center of the individual's life.

Purifying the Heart

The purpose of this lesson is to drive into the center of life and purify the innermost desires and motives. The heart, as referred to in the Bible, is the seat of the desires, affections, and motives of man. In some instances the word means all of man's faculties and powers as an intelectual, moral and accountable being, come the sinful and the pure acts.

The heart, therefore, must be purified. And to insure a total output of good acts the heart must be Christianized.

A Positive Program of Heart Purification

This lesson is rugged and hard to handle. One can be too plain spoken and morbid in discussing adultery or in reading the Bible references to the sins of sex. On the other hand, one can become so prudish and discreet and weasel worded that the lesson means nothing but a few polite admonitions to be good.

Ordinary procedure against moral delinquency, broken homes, illicit sex relations and liquor drinking is to pass laws, mete out punishment, and take a holier-than-thou attitude.

But a positive program of human service, which will get at the root of the matter, requires hard work and Christian qualities of life, which are rare.

Such a program of positive service would have at least as a minimum the following items:

(A). A strict personal standard of human relations which are above question. "If,"said Thomas Carlyle, you think there are too many rascals in the world, reform yourself and there will be one less."

(B). A Protest and a challenge of loose morals. In a group or community that is given to loose relationships some sharp, clear, and forceful protests are necessary.

Protests may cost a good deal of popularity but the moral standards of a community are worth what they cost.

(C). A church program for wholesome recreation, decent amusement, and moral guidance.

Beyond clean personal living and sharp protest against social sins the individual Christian can help to create a Christian substitute for many of the low social habits of a community.

Know Your Pastor

Salesman, solicitor, counsellor, educat businessman—and preacher! Those are j a few of the jobs that today's minister m fill.

The average churchgoer is seldom aw of the countless duties of his minister—a seldom does he regard him as a human ing. Bur Dr. Clarence Seidenspinner—mir ter of the First Methodist Church of Raci Wis., and special lecturer at Northwester Theological University—declares in the A gust *Coronet,* that *your minister is yo friend.*

Gone are the days when the pastor cou look serenely at a troubled visitor and s "Brother, pray about it and you will be right." Today's churchman must answer t countless personal problems of his parishi ers in terms of modern psychology and knowledge of healthy living based on ye of study.

Like a school principal, the pastor has operate an educational program, for t church school enrolls people from infancy old age. He must know the latest teachi methods and materials.

Three types of administration grind t pastor down—money, members and persc nel. The minister is responsible for raisi the church budget, working against the la ity of members in getting their pledges i It is also his responsibility to keep the me bership balanced, for new members mu constantly be secured if a church is to exi

Confronted by tasks like this, says D Seidenspinner, the pastor's own person problems are many. The conflict betwe business demands and spiritual study creat tension, further complicated by the clerg man's own modest financial status.

Dr. Seidenspinner offers many ways which the pastor can be treated as a hum being, in order to facilitate his job for t good of all. It should be remembered th he needs a social life of his own, time f normal recreation, definite encourageme and understanding as well as occasion criticism. He should not be put on a pede tal.

Members should help him to work for t consolidation of churches. Larger church permit employment of a staff and a cathedr type of organization. Consolidation is fea ible in the country as well as in the city, f in a consolidated church one pastor ma preach, another may call and counsel, anoth may look after business and educational i terests, another may direct a musical pr gram for the parish.

Such an organization creates a vastly mo interesting church for the layman, giv power and energy to parish programs, r lieves the personal tensions of the ministe Like many men in modern business, his l bors will be shared by associates, permittin him to do an outstanding job in one partic lar line.

All this will be possible if the averag churchgoer will remember to treat the pa tor like a human being. Then, and on then, concludes the *Coronet* article, can forget his own problems and devote mo time to his chosen task, which is solving t problems of others.

Calls for 3-Year Service

For more than a century, The Methodist urch has been calling young people to etime Christian service overseas. Thouds have responded through the years. Sevl hundred are to be added to that numr during the next few years. . . .

Now The Methodist Church is making a w and added call upon Methodist youth: is asking that hundreds of young men and ung women *volunteer for three years of* ristian service overseas.

These young men and young women will missionaries of the Board of Missions and hurch Extension of The Methodist Church. hey will be trained for their work by the hurch. They will do the same type of misonary service as will those entering it as a e work. They will have opportunity later, they desire, to be considered for life-tenure ppointments.

These three-year appointments offer to Methodist youth opportunity to render orthwhile service in the ongoing work of hurches, schools, hospitals and community enters abroad; and to enter into the life of nother people through language and culral studies, and through working with hem as Christian colleagues. It is pointed ut that this is not "made work"—those acepted for service will share in much-needed ervices with other missionaries and with Christian nationals.

Every skill that can be used in the carrying on of the Christian program, at home or broad, can be used in this three-year ministry: teaching, group leadership, preaching, ocial work, religious education, building onstruction, farming, business management, ursing, medical and public health skills.

The following countries are awaiting oung people with any of the skills menioned: India, the Belgian Congo, China (esecially needs teachers of English), Liberia, Malaya, the Philippines, and Southern Rhoesia. It is expected that other fields will pen shortly for this service.

For those accepted for service, there will e a period of intensive study in the United States before sailing, and this will be financed by a study grant from the Board. During the three years on the field, the misionary will carry on a "service of significant worth to the Christian cause," and, meanwhile, continue language and cultural studies.

Support on the field will be on the regular missionary salary basis, which averages $900 per year for a single person. In addition, there will be provision for housing, for medical care, and for sharing in the Board's pension plan for missionaries. After return to the United States, there will be paid one month's salary for each year of service on the field.

Applicants for three-year appointments must be single men and women, between the ages of 21 and 25 years; and they must agree to remain single during the period of service. They must be graduates of accredited colleges, and active members of The Methodist Church. In some cases, a year of experience may be required. Those selected must also

(Continued on next page)

Washington Diary

SAMUEL W. IRWIN

JULY 1946

OPA has been shaken like Bekini Atoll and they blew up almost together. But both live on, while varying estimates of damages still come in. My first free-enterprise purchase was peaches, up 100%, and I heard a voice inside the place say to the girl weighing them out, "Take everything he's got." Supply and demand with a Christian conscience will serve us well, but with scant supply, control of price must step boldly to help the poorer household. (Without the Christian conscience, but with full supply coming into the Port of New Orleans, and when Canada could scarcely get bananas, I knew once of an adventurous company dumping the great bunches into the Gulf of Mexico to keep up the price). Senators Wherry (of Nebraska) and Taft (of Ohio) that team of republican devastators, and Senator O'Daniel (of Texas) and Thomas (of Oklahoma) (not to be confused with the great Senator Thomas of Utah) two democratic maurauders, dropped their bombs and laid their depth charges but OPA limps bravely on. Mr. O'Daniel read into the Congressional Record 40 pages of telegrams that came to him, costing the rest of us over $1000 for the printing bill. One ambiguous message from Los Angeles read "Keep filibustering going till killed." Another equally doubtful, ran "Having lived 25 years in Texas I firmly believe you are the man to talk OPA to death." Three telegrams came in from a little Oklahoma town with different signers but on the same date and with the same text, "Appreciate your effort." The 40 pages might well have squeezed into a single phrase, "O'Daniel's eight hours wasted."

A Great Church in the Capital

The bulletin read, "Mt. Vernon Place Church," and in quiet type above was "The South's representative church." It is one of our greatest Methodist churches, with a membership of nearly 5000—of typical Southern Methodist Church architecture, with the great pillars and the steps leading up outside, the four regular walls of the sanctuary and the massive work of the beautiful ceiling. The pipes of the organ extend in full panels across the choir space behind the preacher. I thought how choice a great canvas painted by a master, like Giorgione with his Adoration of the Shepherds, would seem unrolled before those 15 central pipes. But the windows compensated in their biblical pictures and rich arresting colors. On the left, perhaps not intended quite, was the story of darkness turning into hope. The birth of the Babe in the shadows of Bethlehem's stable; the Christ risen from the prison of the tomb; and the appeal of Jesus as his eyes look into the soul of the rich young ruler. His hands sweep out toward the needy around, that the stubborn heart might break into pity. The three windows on the right tell the story of the Light—Jesus calling the little children; the Transfiguration on the Mount; and the challenging walk to Emmaus.

This was the second complete service of the morning for the pastor, Dr. John W. Rustin. In his sermon he was speaking of Impelling Faith. He said, "You read them wrong if you say the workers strike for wages alone. The workman is striking for freedom to be a man that counts, for a soul that is his own. That is to be reckoned with. That is a divine urge that is fed by faith in the Eternal." There was a sense in the service, to a worshipper in the back seat, that one's soul could be saved there that morning. Of a choir of 60 voices with a skilled composer as conductor; a quartette sang "Jesus Only" —a girl of 20 or about, with face lifted as to a vision, sang as a bird might sing, facing the sunshine and the hills.

Glory and Confusion

I have never seen countenances more glowing than those of the 442nd Regiment Combat Team composed of Japanese-American heroes of the Italian theatre of battle, drawn up on the Ellipse of Constitution Avenue, just south

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Right on Our Own Doorstep

HAROLD LANCASTER

Our day must be met with more than evangelism.

There is a petition in the prayer that left the lips of Jesus which seems to have escaped the attention of those who call themselves by His name or if noticed, no evidence of this has been made manifest in their works and ways. These are the words: "I pray not for the world. I pray for these." In that moment when there was time only for those things which really mattered, the eyes of Jesus were drawn in from the distant scene and focused on the close at hand. An emphasis altogether different is being urged in our day and has been as long as we can remember. We have been made to feel that the danger against which we must be constantly on our guard was that of thinking only of the near and giving the distant no place in our thoughts. At every opportunity we have been warned against forgetting the words: "The world is my parish." Interpreting that phrase by what has occurred all about us, where we actually stand, was not included in the sweep of the word "world."

Jesus evidently thought that what happened right where he was and among those whose lives touched His was of greater importance than anything which happened at a distance. The idea seems logical, since that which occurs at the center will always determine that which happens at the circumference. It is true that signs of death are first visible in the extremities, but the beginning is always at the heart. Jesus knew that life or death among "these" would mean life or death in the "world." That is a truth of tremendous significance for the world at the present time.

It is becoming more and more apparent that what happens in the United States has a determinative influence on the rest of the world. Each morning the newspaper makes it plain that the repercussions of anything done here are felt in the very ends of the earth. Price controls are lifted here, and buying and selling are affected in the markets of the world. Shady practices on the part of congressmen here influence the views of democracy held by people far from us. Russia baiters here bring a reaction from people divided from us by ocean and continent. This fact would seem to give reason enough for us all to be concerned about the daily happenings in our own land.

That there is such concern cannot be denied, but the disturbing aspect for church people is that those who are troubled enough to be really putting themselves out, are for the most part outside the church. People like the one who said to the writer that "he had not been in church once in a thousand sundays" are giving of their time and money to efforts in their own communities which have as their end the abolition of race prejudice which shows itself in unfair employment practices, to the creation of a better feeling towards Russia, to the furthering of housing projects, and the like. The rare churchman who gives himself to working with these groups must be dismayed at the dearth of church people who are to be found among them.

(Continued from preceding page)

meet these qualifications: genuine religious experience and tested Christian character; scholarship well above average; robust physical and mental health; well-developed social insight; skill in educational, religious or social service work as demonstrated by participation in voluntary organizations or in employed positions.

In some situations on the field it may be possible for teams of three to work together and to supplement each other's skills: as a preacher, a teacher, and a medical worker on one mission station. Even where a team cannot live together, or work together in the same local project, they may be able to serve with mutual helpfulness in nearby or contiguous areas.

Generally speaking, preference will be given by the board to those applicants who have taken an active part in the Methodist Student Movement, the Methodist Youth Fellowship, or in some other phase of the Church's work. Applicants will be asked to secure the endorsement of pastor, foundation director, student cabinet, or other appropriate adult or youth leaders.

Pastors of local churches, directors of Wesley Foundations, presidents and professors of Methodist colleges and seminaries, officers of state student movements, conference and jurisdictional youth fellowships are being asked by the Board of Missions and Church Extension to recommend individuals or teams for this three-year missionary service and to plan for a share in their support.

Additional information will be furnished upon request.

Young people interested in this service are advised to consult their pastor, foundation director, or religious counsellor regarding the advisability of their making application; and also to write to: The Department of Missionary Personnel, Board of Missions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York 11, New York.

Backs Church Collaboration

NEW YORK—The stand taken by Protestant leaders attending the International Conference of Church Leaders on the Problem of World Order at Cambridge, England, in favor of collaboration between the Vatican and the World Council of Churches for solution of peace problems was hailed by the *New York Times* as "a significant step" toward united Christian action for the good of mankind.

"The difficulties of attaining common action are recognized," a *Times* editorial stated, "but the benefit to be expected through influence that was above politics and prompted only by the highest moral aspirations of mankind warrants patient and zealous effort to bring it about.

"It would be a spiritual, beneficent lobby at our international tribunals, unbound by considerations of creed, recognizing no earthly master, only the Divinity. A voice gentle with the admonition of Love Thy Neighbor, but irresistible when evil and man's greed needed a scourge."

Willimantic Assembly

Joseph M. Harrell

The Willimantic Summer Assembly and Christian Service Institute was held at Willimantic Camp Ground from July 28th to August 4th, this being the eighty-seventh annual session. The services on the two Sundays and the week nights were conducted by Dr. Orville E. Crain, district superintendent, and Dr. Joseph M. Harrell, president of the Association. The preacher on Sunday morning and afternoon of July 28th was Bishop Lewis O. Hartman. The preacher for the evening service on July 28th and the remainder of the week was Dr. Howard B. Warren, pastor Embury Methodist Church, Brooklyn, N. Y. Dr. Warren also gave a Bible lecture at 10.00 o'clock each week day and preached morning and afternoon on Sunday, August 4th. The closing service was traditional Young People's Night, when Dr. Crain was the preacher.

The chapel hour was held each morning at 9.00 o'clock, and was conducted by various ministers who were present. At 10.00 o'clock also on each week day a class in "Recreation, Its Importance and Place in the Life of Youth." The teacher was the Rev. Morrill O. Martin, pastor of the Methodist Church, North Easton, Mass. The Rev. Mr. Martin also was in charge of the recreation in the afternoon. A class in the rudiments of music was conducted each day from 11.00 to 12.00, with much practice singing. This was conducted by Charles Edward Martin, who was also the song leader for the week. A large chorus choir was organized among the young people, and much was added to the singing by trumpet and baritone horn played by Miss Priscilla Stevenson and Henry Smith, both of Philadelphia, Pa. Others who added to the instrumental music were the Rev. Roland Sundberg, Moosup, Mrs. Joseph M. Harrell, Taunton, Mass., and Professor Sarle Brown, Philadelphia, Pa.

Mrs. Eloise Willis, Brockton, Mass., daughter of the late Rev. and Mrs. E. E. Wells was also present with her violincello as an added attraction of the week. Mrs. Willis was a member of the famous Wells Family Concert Group, so well known for many years in the conference. The pianist was Mrs. Benjamin P. Browne, wife of the executive secretary of the Baptist Association of Pennsylvania. Mrs. Browne is a teacher of music in Eastern Theological Seminary, Philadelphia.

The children and youth work was in charge of the Rev. Howard R. Bushnell, pastor Goshen Congregational, Lebanon, Conn. He was ably assisted by Mrs. J. F. Saunders, Hartford, Conn., and Mrs. Sarle Brown, Philadelphia. The children's work was divided into a song and story hour plus a class in nature arts and craft. About thirty young people were present during the week.

On Monday afternoon the Connecticut State W.C.T.U. held a temperance rally at which Mrs. Norma Burgess-Moore, state president, presided. The speakers were Robert B. Florian, who spoke on the work of the Junior Temperance Organization in the state, and the Rev. John E. Post, pastor of

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The reason for this cannot be that religious people do not see the significance of these things. It must be that they are too busy and have too many other things to which to give their money. If that is the reason, then this must be said, if it takes all the time of minister and people and if it takes all the money they can give to keep the institution going, then we ought to ask ourselves the question as to whether it is worth that which it costs? It might be hat something else could be erected on the ground where our churches stnd which would make a greater contribution to the well-being of humanity.

Are these organizations outside the church, working for ends which must be realized before we can have anything worthy of being called the "kingdom of God," outside the realm of the church's responsibility? Would it be outside the interest of those who have charge of "home missions" to visit the headquarters of such organizations and offer cooperation in terms of time and money? None will deny the importance of making surveys of unchurched areas, supprting missions in slum areas, seeing to it that migratory workers have their religious needs met, but what will all this be worth if our civilization goes to pieces and this because of the way people think and do in our own country? It would seem reasonable to suggest that "foreign" missionary authorities might give their attention to movements in our own land which are getting such a head on themselves that they bid fair to wreck anything done at distant points.

Many of the people in organizations working for a world in which there is justice and peace have left the church or have refused to come into it because of their conviction that the church is so concerned with its own interests it has no care for things vital to the world's well-being. And yet many of these look so wistfully towards the church. They realize we have that which they lack—the means of getting to people. They feel we have an instrument that might be used to bring about worthy ends. If we would show we had interest in these social causes, they would join us and we need them for the majority are such passionate advocates and so well informed.

If we would engage ourselves in the challenging tasks which are in every community throughout this land, a new life would be felt within the church. We might as well face it, the church life of our day lacks adventure and thrill. Pleas for causes in the ends of the earth have no power to make eyes shine. It is too easy to give a few dollars and then sit back in an overstuffed chair with one's feet encased in slippers and moon about what the dollars will do. when the chalenge is not to keep a church and its interests going but rather hand to hand conflict with threatening things which are so near you can feel their hot breath on the back of your neck, you put on your shoes, leap from the chair and throw yourself into the fray.

There is a thing that has been whispered enough that it is justifiable to say it out loud—the Evangelistic Crusade in the Methodist Church fell flat, not in point of numbers added to the church, but in its utter failure to stir the church. The reason is that there was nothing in it to challenge those who have been daily risking their lives or those who, for years, have opened newspapers and letters with trembling, excited fingers. After that kind of thing, stories such as those told to a group of us by one appointed to an executive position in he Evangelistic Crusade venture, of one who did not drink any more and another who had had a phobia about crossing a bridge, but who after his conversion could walk boldly from one end to the other, sound like drivel in a world such as this. Men who have risked their lives are not going to be enthralled by that kind of thing. They wait to be faced with something that once again will tie man to man in a great struggle against enemies right on the level of daily life.

If the church leaves organizations working at these present day social wrongs to themselves, a day will come when they win—it must—for their cause is just—in that day what will happen is illustrated by this story:—A captain who had discreetly kept away from the fight met a king returning from it who was bloodstained and weary. The captain congratulated the king on his victory and received this stinging retort, "Go hang yourself. We fought and you were not there."

The Christian Mission for Today

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same community, provide specialized ministry for workers, plants, and such fields, send fraternal delegates to labor meetings and receive them in its own, hold religious services in and near factories, use discerning publicity in labor journals, and build fellowship among Protestant workers and managers. He warned that above all the church must be above reproach in its own labor relations.

In another address Dr. Pope urged churchmen to beat the politicians at their own game and get right into all the affairs of the community with influence.

Dr. Luman J. Shafer of the Reformed Church paid warm tributes to the work of General MacArthur in Japan. Dr. Russell Henry Stafford in his conference sermon reminded his audience that when one becomes a Christian and looks through the eyes of Jesus, questions of race and class and the like do not matter. There is no peace except where there is expanding community, he said. Reviewing conditions in the East, he warned that if the West does not stop its imperialism and overlordship, the East will throw it off.

The conference was moved by conditions in the South as portrayed by Dr. Harry V. Richardson, now doing work there for the Missions Council, and by his analysis of why men fear and hate — because of economic competition, conflict of cultures, persistence of habit and stereotypes, and the like. He alleged that he had never seen on stage or screen the relationship of love between Negro and white portrayed, there being always an evil slant to it or the Negro being revealed as foolish or evil.

The Rev. Mrs. Tamaki Uemura of Tokyo greatly moved the conference by her description of the coming of the four Americans right after V-J Day, of their looking at their hosts until tears came and of Holy Communion together. She described America's present opportunity and the problems of Japan, saying that Japan has had the emperor-ideal—now give it the Christian ideal! She feels that, rightly taught, the Japanese would live and die for Christ.

This conference was great because of the distinction and earnestness of those who attended; for the fact that its members exemplified to a high degree the values they talked about; and because it addressed itself in a practical way to the vital problems actually facing the church on the world front today.

After the Report

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of nationalism which makes for war. But the longing of a great people for the reconstruction of their ancient home, so that within it their homeless and suffering brethren can find shelter and a new life, is not a kind of nationalism whose fulfillment can do other, when the immediate clouds of the present are dispelled, than further the eventual reign of peace.

In the annals of our modern civilization no greater wrong has been perpetrated than the attempt of powerful nations to prescribe the Jewish people. We here in the United States must help to find the means of solving the immediate problem now presented. It must be solved in such a way that in the years to come, in the place of the Palestine which today is rent with contention, with disorder, and with misery, we shall see a Palestine which will be a model and an example for the civilized community of nations.

Warning of China Situation

New York (RNS)—The future peace of the world lies in the political struggle now going on in China between the Nationalist Government and the Chinese Communists, Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, declared here.

Dr. Van Dusen spoke at the 26th annual Conference for Ministers and Religious Leaders at the seminary, which is being attended by 350 clergymen and laymen from 37 states and Canada.

Reporting on a recent trip to China made in connection with his duties as president of the Associated Boards for Christian Colleges in China, Dr. Van Dusen said that the political conflict overshadows the position of the church in China, "for whatever happens in China politically will affect the church."

Dr. Van Dusen who conferred not only with religious leaders but also with General George C. Marshall, newly-appointed ambassador Dr. J. Leighton Stuart, and Prime Minister T. V. Soong, reported that it was generally felt the present crisis is the most serious since the revolution.

Stressing the complicated nature of the situation in China, Dr. Van Dusen said it is a three-sided problem that involves economic deterioration, civil strife, and political maladministration.

Referring to the struggle between the government and the Communists, he stated that there was no essential difference in ideology or methods between the Chinese Communists and the Russian Communists.

"China in Communist hands would be the most probable, one may say almost certain, prelude to a third World War," Dr. Van Dusen asserted. "Therefore what happens in China is of more immediate and vital importance to the security of the United States than what occurs anywhere else in the world."

American policy toward China "should follow two guideposts: continuous, wholehearted and plentiful aid to the constituted government and persistent insistence that the leaders of China put their house in order," Dr. Van Dusen said.

He added that the generally dark picture in China was brightened by two "beacon lights." One of these is the personality of General Marshall, who, he said, "holds the complete respect and trust of every faction and every leader in a land where mutual respect and trust have almost disappeared."

The other bulwark is the Christian Church, Dr. Van Dusen asserted. He stressed that although Protestant Christians comprise only a fraction of one per cent of the population, they hold many key positions in the government.

Washington Diary

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of the White House, when the Presidential Unit Citation Banner was pinned by President Truman to the Team's Colors. Later they mingled for a moment out of formation, among Japanese family groups outside the ropes—and all in a penetrating rain. Said the *Evening Star,* "They were of the best shock-troops—trouble shooter outfits in the European field. They marcehed down Constitution Ave.,481 of them, their tan faces dead-pan and immovable under their green helmets." The outfit had been awarded 3600 Purple Hearts, and 1000 decorations for gallantry. They had been drafted from internment camps to which their families had been transferred from the West Coast with little rhyme or reason. One beaming elderly Japanese teacher, not yet a citizen, sharing my unbrella as I left the field was bubbling over, saying, "Two of my class were in there," and then quietly, "Others did not return."

Over against this glory was a sombre investigation going on up in the big caucus room of the Senate Building over war-time profiteering, under the special Mead Committee, (formerly the Truman Investigating Comm.) Day after day through pages of testimony that the quiet little machine ticks on to the tape, and through alphabets of photostats from Exhibit A forward—all about Garsson Brothers war profits with their 16 inter-snarled groups. I have been a half a dozen days within ten steps of the Committee and have not seen the maze yet unravelled. The seven man investigating group of Senators has spent costly and exhausting hours seeking to locate the head and trace the sinuous antenae of the octopus. Senator Mitchell (D), Wash., states that a Garsson agent made an overt attempt to bribe the Committee to drop the inquiry. The War Department is a house divided against itself in the matter. The Chicago District Ordnance Division, where the Batavia Metal and the Erie Basin were operating, was opposed to having the companies they called the Paper Empire, assume war contracts. Ordnance was against any "E" awards to them and had their representatives co-shoulder the banquets when awards were given. But Secretary of War Patterson interceded (by memos, as he called them) for concessions. Senator Mitchell called these memos "nothing but orders." It was through Mr. Patterson's office the "E" awards were granted. Mr. Patterson, with the prestige of his position as a member of the Cabinet snapped back his answers, crashed the question and answer effort to get the truth, and had nothing enlightening. He had nothing at all relating to Congressman Andrew J. May's alleged pressure in behalf of the profiteering groups that Senator Mead calls "Profiteers at their worst."

As I write this Mr. May has not yet appeared before the Inquisition (a very proper one). I saw Mr. May once in another hearing—it was on "compulsory military training in peace time" and he, with Secretary

Patterson, was for it. He had the whip hand those aggressive days, and he wasn't gentle. One day as Negro Judge William Hastie, now Governor of the Virgin Islands, was testifying on ills of segregation in any possible peace-time line-up, Congressman May, sure of his War Department alliance, was inattentive and inconsiderate when not waving his morning tooth pick under the eyes of the Judge. Now the notch in the wheel comes up again.

Off to Settle the Wars

Secretary of State, James Francis Byrnes, was making his take-off-for-Paris speech up in the State Department at the head of that long array of steps facing to the south into State Place. I was below in the nearby grounds of the temporary two-story buildings of the War Department of State, shaded with low hanging Linden, counting the 21 standards of the Nations at the upper landing that were to make our side of the peace at Paris. The double row, with an aisle between, of white gloved, white legged, brown-clad guards with rifles at ease, reached down that long escarpment to the waiting cars. Mr. Byrnes had just been saying that real peace must begin in the hearts of men and the crowd below waited.

After the crowd had dispersed I discovered what I had never known was there in that hidden little Square they call State Place, a shining obelisk crowned with a Winged Victory bearing a banner. On the base was inscribed, "Erected by the Memorial Association of the First Division to the dead who gave their lives that the liberty and ideals of our country might live." And then a long list of battle places where they fought those 28 years ago. Among them, Soissons, Montdedier, where I had been, and then Coblenz Bridgehead on the Rhine where I was with them again. Dear, manly, struggle-trained boys they were, and I sat by the monument to live over again those days when I spoke in that "Y" parish among hem. Just above me where I waited it was written, "The Commander in Chief has noted in this division a special pride of service, a high state of morale never broken by hardship nor battle." Then I remembered I had written once in Zions Herald for some I loved of the division, who hadn't come back, some verses with this, I could recall,

"They stayed below the barb-lined ridge a moment to repeat Thy name,
Then rose to triumph over shame their awful manhood by the ridge."

And Secretary Byrnes " standin' in the need of prayer" has set out today to help nurture into a harvest that peace already rooted in the myriad hearts of the world.

Gilmour, Rothery & Co.

— S. T. EMERY —

INSURANCE

FORTY BROAD STREET, BOSTON

The Maine Boys' Town

Maine has a "Boys' Town" which is called the Jacksonville Boys' Camp and was held from July 21st to July 28th, 1946. The boys were chosen from the different communities of Washington County by individuals, church organizations, and service clubs. They were not "bad boys," but were boys who needed the direction of leaders in the open air. The program of the week emphasized good citizenship, character building and development, and physical welfare. They are boys to whom the churches do not minister; they are the "unchurched young people" of Washington County. A group of business men, led by Sheriff Ray Foster, have backed this camp and have asked the East Machias Camp Meeting of the Methodist Church to supply the leaders. The Rev. G. Vaughn Shedd, district superintendent of the Bangor District of The Methodist Church, had charge of procuring counselors.

The director of the camp was the Rev. Ronald A. Mosley, director of the Southwest Harbor-Tremont Larger Parish. The counselors were the Rev. B. F. Wentworth of Wilton, the Rev. Kenneth Cook of Lincoln, and the Rev. Ivory Canty of Columbia Falls. They were assisted by two other young men who also directed the store and the dining room, Mr. "Bud" Niles and Mr. Mark Shedd, son of the district superintendent.

In other words, the welfare groups and certain individuals of Washington County picked worthwhile boys of good promise and said to the leader of the boys' camp, "Develop these boys, teach them good citizenship, and make them see a better life."

The camp was run democratically. The boys picked a student council which met daily with the faculty to handle the problems which arose. It was interesting to note that the student council was composed of potential leaders and intelligent young men.

The program was varied. It included sports; swimming, diving, life-saving; handicraft; programs under the direction of two game wardens who were assigned for the week to the camp chapel; and the very popular nightly camp fire. Eighteen boys received Red Cross swimming awards under the instruction of Water Safety Instructor, the Rev. R. A. Mosley. A stunt night was put on by the campers on Friday night, and prizes donated by different business men were awarded. The prizes and recipients were: camp spirit award, Leonard Norton of Jonesboro; all-around camper award, Roland Mitchell of Eastport; most improvement award, Irving Hatt of Machias; friendliest award, Phillip Creamer of Eastport; best sport award, Roland Hicks of Eastport; Eastport Camper's Award, Kaye Hall, who also won the best marksman prize.

Plans are under way to make the camp a beneficiary of the Community Chest of Washington County, and improvements are planned. Already forty acres of shore frontage have been acquired, and the Boys' Camp looks forward to its fourth year with anticipation and plans for enlargement. For the first time a companion girls' camp will be held from July 28th to August 4th. These endeavors are ventures in the right direction toward Christian training and service in a very practical way.

BIBLES

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East Machias Campmeeting

Edward F. Allen

The 81st session of the East Machias Campmeeting under the leadership of Superintendent G. Vaughn Shedd was held from July 14th to 21st at Jacksonville, Maine. This is the last existing campgrounds on Bangor District and now the strongest in the Maine Conference.

On the opening Sunday the Rev. E. F. Tewksbury, Executive Secretary of the Maine Conference Boards of Education and Missions preached at the morning service, while Lester L. Boobar of First Methodist Church Bangor spoke at the afternoon service. The 6:30 p.m. Lakeside Service was in charge of them throughout the week. The 7:30 p.m. Evangelistic Service was conducted by the Rev. Herman Grant of Presque Isle, who during the week in these evening services fulfilled the office of the Evangel in a heart-warming manner.

The week-day program opened with Morning Watch conducted by the Rev. George Budd of Machias, Me. Breakfast, dinner, and supper hours at "Jacksonville Inn" presented attractive menus, while the aggregation of pastors and laymen from eastern Maine afforded delightful fellowship. From 8.40 to 9.25, class periods. Mrs. Harold Sedgeley, Bangor, conducted a class on W.S.C.S. Methods. The Rev. E. F. Allen, Brownville Junction, conducted a class on Senior MYF Methods. Mrs. Kenneth Cook, Lincoln, conducted a class in Intermediate MYF Methods. 9.00 a.m., the Rev. and Mrs. W. H Stewart conducted their very popular Vacation Bible School for the Campground Children, for their sixth consecutive year. 9.30-10.30, Work Period. The ladies arranged flowers for daily services and fitted up the Association-owned cottages while the men cleared the grounds, cut new paths. 10.30 a.m., the Rev. C. D. Wentworth, Orono, led a Bible Class: High Lights of the Bible. 11.30-12.20, class period. The Rev. Margaret Henrickson of the Sullivan circuit gave a course on The Woman and Her Church. Mrs. Kenneth Cook led the theme, Youth Facing the Future. Rev. Shedd outlined the subject, The Church Looks at the World.

Special speakers came each day to address the 2.30 p.m. service. Outstanding were: the Rev. Royal Brown, chaplain of the Maine State Grange, and Bishop L. O. Hartman of the Boston Area.

Daily recreation for all from 3.30 to 5.15 p.m. was supervised by the Rev. E. F. Allen.

A pageant, American Culture in Drama and Song, directed by Mrs. Lillian Farnham, Bangor, was presented on Friday night and won the compliment of having the largest attendance of the week. A week of beautiful weather added to the success of the campmeeting. On the closing Sunday the Rev. Clarence Morrill, representing the Deaconness Hospital, gave a stirring message.

The East Machias Campmeeting at Jacksonville, Me., shows that the campmeeting can be adapted to meet the changing times and show an upward trend. Behind the program itself one sees several reasons for this upward trend.

1. Superintendent Shedd combined the idea of the Church Leaders' Training Institute with the technique of E. Stanley Jones' "Ashrams." The result is a new mood as well as a new program.

2. The Campmeeting Association, which is composed of cottage-holders and all interested in the program, plus the Board of Directors, keenly desire the campmeeting to continue. The association meeting is like a family gathering in which criticisms and suggestions are weighed by majority opinion and incorporated into the program of the following year.

3. Mrs. Shedd has organized the ladies at the campground into a Susannah Wesley Society which has provided the womanly touch, such as serving afternoon teas following the 2.30 service, and providing curtains, pillows, and spreads for the "Inn" and association cottages.

4. This year the association purchased seventeen hundred feet of shore-line on Gardner Lake. This shore-line gives the campground a large waterfront facility, which means expansion in new directions. A developed lake-front is an added attraction to campground vacationers, and is necessary to the fifth feature of the East Machias campmeeting program.

5. The campmeeting program is now expanded over several weeks. Following the campmeeting, Boys' Week for underprivileged boys, under the direction of the Rev. Ronald Mosley, was carried on from July 21st to July 28th, and Girls' and Girl Scout Week after that, from August 4th to 11th. The waterfront addition is vital to the expanded youth program of the campmeeting.

Your reporter began his ministry thirteen years ago at Jacksonville and Machias, and has watched its program with interest over the years. He says, the trend is forward!

Woman's Day at Laurel Park

One of the special days at Laurel Park during Christian Life Institute will be "Woman's Day," on Thursday, August 22. At 10.45 a.m., the Woman's Society of Christian Service will cooperate in the program of the Institute by attending the Adult Forum, the speaker being Rabbi Murray I. Rothman, speaking on "Race Relations." At 11.30 a.m., the meeting of the W.S.C.S. will open with devotions by Mrs. Maurice L. Bullock. The address of the morning will be given by V. Barth Schuman, former captain in the Army Air Corps. Mr. Schuman spent twenty months in India, and during that time had the experience of working with a number of American missionaries. Mr. Schuman will bring pictures and other interesting things which he brought from India.

Bring a basket lunch. Coffee will be furnished.

Dr. Harold E. Lancaster, pastor of the First Methodist Church in Cleveland will be the afternoon speaker, his subject being "Green Light for a Better World." Mrs. Warren O. Grant will give some echoes from the Wesleyan Service Guild Conference at Northfield in July.

Venture in Ministerial Education

M. Earl Cunningham

A new and significant enterprise is now in progress at the summer session of Boston University School of Theology. Twenty-four outstanding young ministers, representing all six jurisdictions of The Methodist Church, are participating in a graduate seminar on Christian education in the local church.

The seminar is a joint enterprise of Boston University and the Division of the Local Church of the General Board of Education of The Methodist Church. It's purpose is threefold: (1) to make a critical study of the accepted principles of religious education; (2) to evaluate plans, materials, and methods of Christian education used in The Methodist Church at the present time; and (3) to discover new plans which will more adequately meet the needs of people today.

The leader of the seminar is one of the nation's outstanding authorities in the field of Christian education, Dr. Robert J. Taylor, professor of religious education at the University of Southern California. Until a year ago, Dr. Taylor was also Dean of the School of Religion at the University of Southern California.

The twenty-four ministers are truly representative of the best younger leaders in The Methodist Church. They were chosen from nominations submitted by the ten seminaries of Methodism, the General Board of Education, and educational leaders of annual conferences. The representative character of the group may be illustrated by the fact that there are an alumni of twelve theological seminaries.

These men are re-examining the accepted principles of Christian education. They are making a critical study of the educational program and organization recommended for the local churches of Methodism. They are evaluating the Methodist church school literature. And all these studies are being made in the light of the recognized religious needs of children, youth and adults in our day.

What will be the outcome of this pioneering venture? It is too early to answer that question fully. It is already apparent, however, that there will be at least three significant results of the work of this seminar. *First,* a number of recommendations will be made to the General Board of Education which will be most valuable to the Board in hastening its constant process of improving the service it renders to local churches. *Second,* the members of the seminar will have become better prepared for their work as ministers. Each one is thinking through many new ways of improving the program of the church of which he is the pastor. He is also discovering new avenues of service through the district, conference, and general church relationships. *Third.* The seminar is meeting for this group this summer a need which all ministers recognize, namely, the need for occasional opportunities for thorough study with other ministers of the major functions of the minister's job.

Seven members of the seminar are pastors

the Northeastern Jurisdiction. The representatives are: The Rev. Howard Amoss, First Church, Aberdeen, Md.; the Rev. Owen . Osborn, Hillside Methodist Church, Baltimore, Md.; the Rev. Wesley D. Osborne, Hingham, Mass.; the Rev. Charles W. Phillips, Kingston, Penna.; the Rev. Henry Reiley, Everett, Penna.; the Rev. Frank H. Weller, Port Matilda, Penna.; and the Rev. W. J. Wright, Bel Air, Md.

Representatives of the other jurisdictions are as follows: Southeastern: the Rev. Joel D. McDavid, Grand Bay, Ala.; the Rev. John A. McHenry, Keysville, Va.; and the Rev. Percy D. White, Courtland, Va. Central: the Rev. Dennis R. Fletcher, Peniel Methodist Church, Philadelphia, Penna.; the Rev. Robert F. Harrington, professor of Religion, Wiley College, Marshall, Texas; the Rev. L. L. White, St. Paul's Methodist Church, Roanoke, Va.

North Central: The Rev. Harold R. Dude, Harvard, Ill.;the Rev. Wilbur E. Goist, First Methodist Church, Oberlin, Ohio; and the Winfred S. Haycock, Associate Minister, Hennepin Avenue Methodist Church, Minneapolis, Minn.

South Central: Dr. Alva H. Clark, Chappell, Neb.; the Rev. John J. Clinton, Council Grove, Kansas; Dr. S. Walton Cole, Lee's Summit, Mo.; the Rev. J. Edmund Kirby, professor of Religion, McMurry College, Abilene, Texas; and the Rev. J. Kenneth Shamblin, West Memphis, Arkansas.

Western: The Rev. Richard E. Halbert, The Commuity Church, Price, Utah; the Rev. Thatcher Jordon, Robertson Community Church, Los Angeles, Calif; and the Rev. Thomas. R. Pendell, Linda Vista, Methodist Church, San Diego, Calif.

Third Convocation

More than 2,000 Methodist youth from all over the nation will meet at Grand Rapids, Mich., August 24-29, for the Third National Convocation of the Methodis Youth Fellowship, according to Rev. George Harper, secretary of the MYF National Conference.

The theme of the convocation, "The Mission of the Church," will be developed in two great series of addresses dealing with "The Church" and "Vocations."

Dr. E. Stanley Jones, missionary to India; Dr. Roy L. Smith, editor of *The Christian Advocate;* Dr. Clarence Tucker Craig, one of the translators of the Revised Standard Version of the New Testament; Dr. Albert C. Outler, professor at Yale Divinity School; and Dr. James Chubb of the New Life Movement will speak on the Church in missions, the Church in stewardship, the Church as the body of Christ, the Church in history, and the Church in the world.

Some 3,000 additional youth are expected to attend a huge rally Sunday, August 25th, when young persons from all of Michigan and the surrounding area meet with convocation delegates to discuss the mission of the Church in two areas: rural life and evangelism.

Dr. Rockwell C. Smith, professor of rural sociology at Garrett Biblical Institute, will be the speaker for the afternoon session, and Dr. Harry Denman, executive secretary of the Board of Evangelism, will speak at the evening meeting.

Bishop Schuyler E. Garth of the Wisconsin Area will keynote the convocation, speaking on the theme of the meeting. Bishop Paul E. Martin of the Little Rock Area will direct the closing communion service on Wednesday, August 29th.

Other speakers are: Rev. Richard T. Baker, assistant editor of *World Outlook,* and recent lecturer in China and RNS correspondent in Japan; Mrs. J. D. Bragg, president of the Woman's Division of Christian Service; President Karl E. Downs of Samuel Huston College.

The Rev. Hoover Rupert, director of the youth department of the Board of Education, will be in charge of worship for the convocation, and the Rev. Larry Eisenberg, recreation director for the youth department, will direct recreation.

Each afternoon of the convocation conversation groups with nationally known leaders will be held on topics of missions, how missions operate, how young people can enter full time service of the church, labor, Christian economics, home life, understanding ourselves, youth movements, personal and moral issues, rural life and evangelism.

Delegates to the convocation will be housed in downtown hotels of Grand Rapids, and all sessions of the convocation will be held in the civic auditorium.

Relief for Prisoners, Refugees

According to Dr. John R. Mott, Methodist layman, and chairman of the War Prisoners' Aid Committee of the Y.M.C.A., there are not less than 2,000,000 Germans, more than 1,000,000 Japanese, and large numbers of Italians, and others, who are still actual prisoners of war and "dependent absolutely on Christian beneficence."

"Moreover," says Dr. Mott, "We have all too much overlooked what is a still larger number of expatriated peoples—Poles, Yugoslavs, Russians, inhabitants of the Baltic States, and unbelievable numbers of Germans who have been pressing from the eastern border lands to western Germany." These prisoners and refugees, he says, include Catholics, Protestants, Jews, and Orthodox Church members.

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On a Wide Circuit

W. W. Reid

"THE CHRIST THAT IS TO BE"

Dr. Oscar Thomas Olson, of Epworth-Euclid Church, Cleveland, Ohio, has one of the most incisive pens we know of in the hands of ministers. And it is especially well employed in the weekly editorial in his parish's "Outlook." From a recent issue we quote from his "The Christ That Is To Be.":

"We are asking some long and hard questions these days. How are the nations to forget old animosities and put away old and stubborn hatred? How are management and labor to get together to do an honest job in this great industrial era?

"The world looks at these problems and tries by every shift and compromise to get round them, but when least expected back they come in some new form. Industrialists, labor-leaders, statesmen, politicians, intellectual leaders and all sorts of commentators are now beginning to talk in strange ways about the Christian spirit being needed at the heart of everything. But they rarely talk like that until they reach the end of other expediencies.

"We cannot make a permanent society by tying a bundle of selfish folk together with some rotten string of class or self-interest. Our day is important because it has not dared to live as though all of us are children of the Father, who is in heaven.

"Do you not feel, looking deeply into the events of the moment, that the greatest need of all is some force which can set the Christian spirit in motion, a transforming power which can turn our sense of disillusion and dissatisfaction into a firm resolve and conviction? Now, what can do that? What can bring to us, now, a sense of on-moving power? How can we get the Christian ethic, the Christian way of life to work on a world-wide scale?

"The only way to recover the Christian ethic is through the Christian religion. That is a matter of individual and inner consecration. There is no extravagance without passion, and it is the kindling touch of God we need to move us to that extravagance of mercy and forgiveness and devotion that the world needs with so deep a hunger of spirit.

New England Ministerial Training School

SEPTEMBER 2-6, 1946

Wilbraham Academy, Wilbraham, Mass.

LECTURERS

Professor John Thomas McNeill, Ph. D. of Union Theological Seminary
"The Reformation: Causes—Events—Consequences"

Professor John Paterson, Ph. D. of Drew University
"The Old Testament Speaks to Our Day"

Under the auspices of the General Conference Commission on Ministerial Training of The Methodist Church, Dr. William K. Anderson, director. For ministers of the New England and New England Southern Conferences.

W. Ralph Ward, Jr., *Dean* C. T. Allen, *Registrar*
C. W. Jeffras, *Chairman Joint Commission*

What Happened in Portland?

FRED W. KNICKREHM

On Monday, July 15, the citizens of Portland discovered to their amazement, that the employees of the city's Public Works Department had gone on strike. Price control, Foreign Ministers and the Boston Red Sox were momentarily forgotten in the face of this new threat to our American Way of Life. To the average citizen this new scandal was another indication of the general decay that started when the country ceased going, "As Maine goes . . . "

A group of interested ministers consulted with representatives of both parties, and discovered that the conflict conformed to a pattern all too familiar in Management-Labor disputes.

For a number of months the employees of the Public Works Department had attempted to bring about an adjustment of their wages, rules of employment and other usual matters. When it became apparent to them that satisfactory progress was not being made, these men engaged the services of a reputable lawyer, whom they delegated to present their case to the City Council.

At a meeting of a committee of the Council and the representative of the employees, the suggestion was made that the strikers draw up a proposition, which could be presented to the entire City Council. The Local Union accordingly submitted such a proposal.

Anybody at all familiar with such bargaining understands that the Union had not the slightest hope that the proposal would be accepted without generous revisions. It was merely submitted as the basis for further negotiations.

No answer to this proposal came from the City Council. Finally, the Union, through its lawyer, requested that the Council give an answer, either accepting, rejecting or amending the proposal. When no answer to this demand was received, the men went out on strike.

Before this, however, the Union had requested that the entire matter be submitted for arbitration. The Corporation Council ruled that the charter of the city made it illegal for the City Council to delegate their authority to any other party or agency. Hence, the usual and reasonable method of settlement was closed to the Union.

The ministers wrote letters, both to the City Council and the Union, requesting that a properly equipped conciliator be called in to mediate the dispute. They had previously received assurance that no legal obstacles to such action existed. The City Council refused. Thereupon, the ministers issued a statement. This statement called attention to the fact that Collective Bargaining was recommended by the leading religious denominations as the just and acceptable method of solving labor difficulties. These ministers made it clear that they were speaking, not as trained economists, but as men impelled to speak in the interests of justice and human rights.

So it stands. The busses are not running. There is a sympathy strike on the part of the bus drivers. What is the issue?

The issue is clear. The men demand the right to deal with the City Council through representatives which they themselves select. The City Council demand that the men deal simply as employees, and that no "outsider" be allowed to negotiate for them. The men demand that they be allowed to bargain in exactly the same way that the Council bargains, namely through those who are qualified by training and talent to bargain.

The City Council defend their position on two counts. In the first place, they call attention to the fact that a strike has been called, not against a private party, but aginst the "Municipal Government." Hence, the Union was in an indefensible position. Hitler would, of course, have been in full accord, but he at least, selected a National State. The fact that these men are not protected by Civil Service, as Federal Employees are, does not influence the Council.

The second defense of the Council, is that they are fighting for the ancient liberties of free Americans. "What are we going to do,"one of them asked me, "if the Unions are going to run the city government?" I reminded him that the Founding Fathers of our nation were somewhat frightened over the prospects of universal suffrage.

As I write this a leader of the Union called to ask if I would sit in "as a neutral," if the Council would consent.

I replied that in the matter of simple human rights, I am no neutral.

Misunderstanding has arisen concerning the position of the ministers relative to the controversy between the City Council and Local Union No. 946. So that understanding may be thoroughly clarified, we, the undersigned, make the following statement:

As Christian ministers we do not assume to act in any legal, political or economic capacity. However, by training, position, and personal concern, we do feel competent and impelled to pass ethical, moral and religious judgments concerning the present controversy.

1. After careful study and conference with competent representatives of both sides including the Corporation Counsel of the city of Portland, we are convinced that there is no legal obstacle standing in the way of conciliation on the basis of the principles of collective bargaining providing there is a will to conciliate.

2. We feel that the picketing of the private business of a member of the City Council on the part of members of Local Union No. 946 was unfortunate and ethically indefensible and we request that admission of this error be made public by the local union.

3. We feel that to reduce the controversy to personal abuse in the wording on picketing placards is a violation of ethical principles and that the use of placards henceforth be based on statements of principles and not upon personalities.

4. We feel that the persistent refusal of the City Council to confer on the basis of collective bargaining with duly appointed representatives of the employees of the Public Works Department is contrary to the principles of democracy and to the moral judgments of the major Religious Denominations as expressed in their National Assemblies by resolutions issued over a number of years in support of the principles of collective bargaining.

5. Inasmuch as a deadlock now exists in which the services of a mediator or a conciliator may be used to advantage, we would recommend that such a conciliatory, trained as an expert in labor-management relations, be called in to offer advice and act as a conciliator at a meeting between the two parties.

The Rev. Edward R. Nelson
The Rev. Harold Bonell
The Rev. Robert W. Hoffman
The Rev. H. R. Yates
The Rev. Robert Y. Johnson
The Rev. Lindley Cook
The Rev. David B. Howe
The Rev. Louis S. Staples
The Rev. Earle B. Pleasant
The Rev. H. Travers Smith
The Rev. Fred W. Knickrehm

BOOKS

"The Faithful Word"

This entire book is founded upon the assumption that God has spoken, and that the Bible is the infallible record of what he has said. A Christian, according to this author, is to be defined as one who believes the Bible—not merely part of it, but every word of it.

Writing from this approach, Dr. John Ness McComb assures his readers that those who are truly regenerate are secure eternally, that the punishment of the wicked is certain, that the fulfillment of the prophecies relative to the last days shows that the return of Christ is imminent, and that we should endeavor to make sure that we will be among those who will be caught up with Him when He returns.

This book is most certainly not for the reader who, seeking to interpret the Bible more critically, regards the different portions of it as of varying value as revelations of God and his truth. (Fleming H. Revell Co.: New York. Price, $1.25.)

"Twice in 2000 Years"

Captain Alva A. Sholty, former missionary to Japan, entered the Intelligence Service of the United States Army in 1942, and spent almost ten months in the Aleutian Theatre of War. The book which grew out of this experience was begun in a quonset hut, and was continued in mess halls, tents and on ship board.

In this volume Captain Sholty sets down in slangy, not overly grammatical language his impressions of the Battle of the Pacific. He pries beneath the actual incidents of war in an attempt to emphasize the underlying conflict of cultures. Comparing Hirohitoism to Mohammedanism, he writes that for the second time in 2000 years the world has suffered the effects of a "religio-government of blood."

While the reader may disapprove of the ease with which Captain Sholty shifted his allegiance from the world-wide Christian Fellowship to a single warring nation, this author is nevertheless to be commended for insisting that many characteristics which have often been thought of as inherently Japanese are the result of training, not heredity. He has no quarrel with the Japanese people, he claims, but with the military clique which has duped them. (The Otterbein Press: Dayton, Ohio. Price, $2.)

"India at the Threshold"

Lucy Winifred Bryce asks that we think of her volume not as "another book about India," but as a book about the Christian enterprise in India. But, although her prime concern is with the destiny of the church, she realizes that her readers cannot appreciate what that involves unless they know something of the land in which the church works and witnesses. Her book, therefore, performs a two-fold task: it presents a vivid and detailed picture of life in India, and at the same time traces the advance and contributions of the Christian church.

Having lived in India for the past thirty-two years, Mrs. Bryce knows the country and its people well. She writes out of a deep confidence that both India and the Christian church in India stand today at the threshold of new life. (The Friendship Press: New York. Price, Cloth $1, Paper 60 cents).

"The Corinthian Letters of Paul"

In this exposition of I and II Corinthians, Dr. G. Campbell Morgan renders a helpful service. His interpretations of Paul's thinking are suggestive and illuminating, and his explanations regarding the life of the early church will enlarge the reader's understanding. The easy, conversational style in which the book is written will hold the interest of laymen as well as ministers. (Fleming H. Revell Co.: New York. Price, $3.)

"Harp and Psaltery"

Any individual who feels that he would enjoy reading the Psalms in a rhymed, metrical version is likely to appreciate these paraphrases. The following samples of the Rev. Frank P. Fletcher's work are a sufficient indication of the nature of the book:

"Let all the earth with joy abound,
And every land take up the sound.
In God rejoice. As offering
Some gladsome song or service bring."

"I lift mine eyes unto the hills
When vague alarm my spirit fills:
Those hills to me are my God's home;
He to mine aid will surely come."

(Sugar Ball Press: Concord, N. H. Price, $1.50.)

"Whose Leaf Shall Not Wither"

James M. Lichliter, young rector of Emmanuel Episcopal Church, Webster Groves, Mo., could hardly have given his volume a more appropriate title, for the dominant impression left with the reader is well expressed by the Psalmist's imagery. The man who exemplifies the kind of Christian growth which these chapters describe is indeed

"like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also shall not wither."

Mr. Lichliter is interested in religion not as a neat system of intellectual beliefs nor as a preoccupation with traditional procedures, but as a dynamic which actually transforms an individual's thought and conduct. Religion, as he describes it, is concerned not with getting but with giving. It offers its adherents no special favors, rewards or benefits, but shapes them into instruments of usefulness for God. It removes no burdens, but redoubles the strength.

Here is religion stripped to its creative simplicities theology to be lived rather than studied.

Mr. Lichliter's style is richly illustrative, vivid and vigorous. He combines profound Christian insight with simple, understandable writing. A first book of such fine promise is welcome fare. (Abingdon-Cokesbury Press: Nashville, Tenn., Price $1.50).

Books Just Received

The Christian Heritage in America, by George Hedley. The Macmillan Co.: N. Y. Price, $2.

Man and Society in the New Testament, by Ernest F. Scott. Charles Scribner's Sons: New York. Price, $2.75.

The New Testament, Its Making and Meaning, by Albert E. Barnett. Abingdon-Cokesbury Press: New York. Price, $2.50.

The False Christ of Communism and the Social Gospel, by Roy B. White. Pillar of Fire: Zarepath, N. J. Price, $1.50 cloth, $1 paper.

A Young Man's View of the Ministry, by S. M. Shoemaker. Federal Council of the Churches of Christ in America: New York. 50 cents.

Bethlehem and Rochdale, by Benson Y. Landis. Coop League of the U.S.A.: N. Y. Price, 25 cents.

Consumer Cooperatives in America, by Wallace J. Campbell. The Coop League of the U.S.A.: N. Y. Price, 10 cents.

We Have This Ministry. Federal Council of the Churches of Christ in America: New York. Price, 50 cents.

Look at the Ministry, by John Oliver Nelson. The Federal Council of the Churches of Christ in America: New York. Price, 50 cents.

The Fine Art of Using, by Ralph W. Sockman. Joint Division of Education and Cultivation of the Board of Missions and Church Extension of The Methodist Church, New York.

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Willimantic Assembly

(Continued from page 783)

the Methodist Church, Quarryville, Conn.

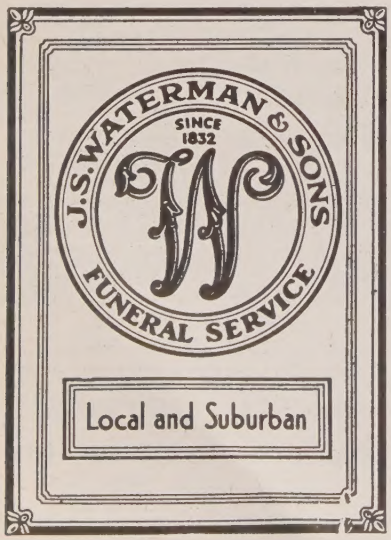
On Tuesday afternoon a district "Get-Together" of ministers and wives was held at the Camp Ground parsonage, with Dr. and Mrs. Orville E. Crain as host and hostess.

On Wednesday afternoon a meeting of the cottage holder's association was held to elect the delegates to the Camp Meeting Association. Officers of this association for the coming year are: president, the Rev. Howard R. Bushnell; vice-president, the Rev. O. E. Tourtellotte; and secretary, Miss Grace Thomas.

On Thursday afternoon, Norwich District W.S.C.S. held its summer rally, over which Mrs. Charles S. Johnson, Baltic, Conn., district president, presided. A pageant, "Thy Peace Abideth," was given by about twenty-five children from the Methodist Churches at Moosup, Baltic, and Versailles. The speaker of the afternoon was the Rev. Roscoe Metzger, pastor of the Community Church, Bloomfield, Conn., a recently returned chaplain who was in the India-Southeastern Asia sector of the war. His subject was India.

On Friday afternoon, the annual meeting of the Camp Meeting Association was held. The trustees were ordered to complete the transfer of the property of the old Norwich District Association to the trustees of the newly formed association which has been incorporated by the laws of the State of Connecticut. Reports show many improvements made on the property and others were planned. Officers elected for the coming year are: president, Dr. Joseph M. Harrell, pastor First Methodist Church, Taunton, Mass.; vice-president, Dr. Orville E. Crain, superintendent Norwich district, Norwich, Conn.; secretary, Edward M. Wheeler, Providence, R. I.; treasurer, Carl B. Webber, Willimantic, Conn.; members of the executive committee, class of 1949, Miss Frances MacIntire, Miss Florence Thatcher, and Rev. Charles S. Johnson.

The executive committee has set the dates of July 27th to August 3rd as the time of the 1947 assembly.



Social Justice Campaign

Pleasant Hill, Tenn. (RNS)—An attempt to awaken rural ministers of the South to the need for applying Biblical teachings to social justice will be made in the near future by the Fellowship of Southern Churchmen, which held a five-day planning conference here.

The meeting heard two labor leaders—John Ramsay, community relations director of the CIO in the South, and Broadus Mitchell of the International Ladies' Garment Workers Union, AF of L, in New York—explained the aims of the present labor drive to organize the South and the role of churches and ministers in the campaign.

Conference delegates also discussed methods of achieving enforcement of the recent U. S. Supreme Court decision prohibiting racial segregation on inter-state buses, and the possible effecting of a similar decision for trains.

Missionaries Returning to Asia

Methodist missionaries, many of them detained in the United States during some of the war years, are now arriving back in Asia and "getting into harness."

A cablegram from Seoul, Korea, announces the arrival there of Missionaries A. L. Becker, A. Kristian Jensen, and L. H. Snyder on July 2nd.

Dr. and Mrs. James C. Thoroughman and family arrived in Shanghai, China, on June 22nd, and left immediately en route to Soochow Hospital, where Dr. Thoroughman is physician-in-charge.

Other recent re-arrivals in China are Mrs. Tracey K. Jones, Jr., and daughter, Judith; Mrs. Paul P. Wiant; Mrs. J. H. H. Berckman and son, Edward; Dr. W. B. Nance; Dr. and Mrs. George W. Hollister; the Rev. and Mrs. Perry O. Hanson; and Miss Carol Houston.

Dr. Harry W. Worley and Dr. John W. Cline arrived in Shanghai, China, on July 18th, according to a cablegram just received. Dr. Worley is on his way to Foochow.

Methodist Women Against Lynching

Lake Junaluska, N. C.—Methodist women in the South have pledged full support to Gov. Ellis Arnall of Georgia in efforts to bring to justice members of a mob which recently lynched four Negroes in that state.

Support for the Georgia governor was voted here at the closing session of a southwide school of Missions sponsored by the Woman's Society of Christian Service in the Southeastern Jurisdiction of The Methodist Church.

The letter to Gov. Arnall declared: "Through you, the Governor of Georgia, whose leadership has brought new courage to the South, we call upon Christians of both races in Georgia to work with speed and confidence in every local community for the establishment and maintenance of understanding and good will between the races and for the protection of all of Georgia's citizens from the threat of mob violence.

"We pledge the full support of Methodist women of this Southeastern Jurisdiction to this end, and urge every Methodist woman to rally all community forces for this purpose."

"This Atomic Age—and You"

Is the title of the unique booklet published by the Crusade for Christ to promote Stewardship, the major Crusade emphasis for 1947.

Dr. J. Manning Potts, associate Crusade director, describes the new publication as follows:

"The booklet has 20 pages, is about the size and shape of *Time* magazine and contains many picture and art work illustrations. It is done in red and black with the idea of atomic energy as the chief world background. The author is Clarence W. Hall, of New York, N. Y., associate editor of *The Christian Herald*. Mr. Hall, it will be remembered, is the author of the first Crusade booklet entitled 'Methodism Marches.' During the war he edited the service men's publications entitled 'The Link' and 'The Chaplain.'

"The new booklet is intended for church leaders—stewards, trustees, officers and teachers of the church school, women's societies and young people's organizations.

"Four models have been chosen as the subjects to bring the stewardship message to you. In sequence the booklet depicts each of these persons in various occupations and endeavors among which are included the church, office, industry, recreation and politics. The message it conveys is based on 'what one Methodist can do' in this atomic age. The theme is 'Stewardship,' but all the Crusade emphases—Church School Enrollment and Attendance, Evangelism, World Relief and Reconstruction, and New World Order—are carried in it.

"Upon order, this booklet will be available to pastors for all their church leaders."

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ırope's Churches Were Loyal

"In the great struggle that has been going in Europe, the church has gained a new estige," says Dr. Visser 't Hooft, of the orld Council of Churches. "For in this adamentally spiritual conflict the churches the occupied countries have proved to be loyal guardians of the great spiritual val- and, as the underground press has often t it, the conscience of the nation. . . . In chaotic situation of Europe today, where many institutions have been wholly or rtly destroyed, the churches represent one the very few remaining coherent bodies hich are ready for the reconstruction task."

Another has described the Christian faith d the Christian church in Europe as "a inbow — rainbow of truth, of fidelity, of urage, of hope for a better world."

Before World War II began, the Method- Church carried on a ministry—sometimes rough missionaries, but more often through tionals only—under fifteen different flags Europe. In all these lands—even if a few ngregations are forbidden to gather—the urch as a body of Christian followers lives d serves. In some places church member- ip and church school enrolment have in- eased because of the very opposition.

In Norway, for example, where more than lf the churches are destroyed—in some sec- ons all the churches and welfare institu- ons—Methodist church membership in- eased by 20% during the war, while Sun- ay school enrolments and youth activities ourished. During those same years "only e church remained as the public spokesman r righteousness and bore a heavy responsi- lity for the national morale, intellectual eedom, and rights of the individual."

The churches of Czechoslovakia are again ree" churches—free of state interference— nd a beginning is being made of rebuilding repairing many of the 800 devastated urch edifices. Four Methodist churches are nong the damaged. Dr. J. P. Bartak, Meth- dist superintendent in Czechoslovakia, is ow in Prague, helping to reconstitute not nly Methodism, but the united Protestant ovement there. A nation-wide evangelistic ampaign is planned.

So also the Rev. Edmund Chambers has eturned to Poland, where Methodism lost ost of its church buildings, its ministers ere drafted or imprisoned—but congrega- ons carried on with lay leadership. The Methodist Committee for Overseas Relief is nding food and clothing and other relief pastors and church people in Poland. Crusade" funds will reestablish some hurches and welfare institutions.

Many ministers and church members in Belgium, where Protestants are only 1% of he population, suffered terribly for their op- osition to Nazi aggression, and Nazi perse- ution of the Jews. They are united in organizing relief for their countrymen, and M.C.O.R. is assisting them with food and lothing. From "Crusade" funds, some $60,000 is being used to restore churches, chools and parsonages damaged by war.

Denmark, through its cooperative insur- nce plan, is rebuilding its own damaged hurches. Evangelical churches in Sweden nd Switzerland and congregations from the undamaged towns in Holland have "adopted" or are otherwise aiding some of Holland's more than 1,000 destroyed and damaged churches. Scandinavian Methodists have elected the Rev. Theodor Arvidson, D.D., of Stockholm, as a bishop of The Methodist Church.

The famed Methodist school and orphanage—Casa Materna—near Naples, Italy, has returned to its original site after "refugeeing" in the mountains during most of the war. "Crusade" funds are helping to fake urgent repairs. The Waldensian, Methodist, and other evangelical pastors were among the leaders opposing both Fascism and Nazism, and they and their people suffered heavily both from these groups and from the later invading armies. Today they are "relying on the promises of God as they have been tested and proved in the experiences of persecution and war."

The situation is described as "disastrous" in Hungary, where Protestants are 20% of the population; one-third of the church buildings destroyed or damaged; poverty universal; pastors' salaries have scarcely any purchasing power because of inflation. Yet people go to church in growing numbers — and hope for the day of better things.

Germany, with perhaps 12,000 or more church edifices destroyed or damaged, still rallies around her Christian leaders as the hope for tomorrows's freedom. It is now known that despite hunger, and imprisonment, and war hysteria, sections of the church "held fast to the faith," ministered to the despised, opposed the terrorists. In the rainbow of hope for a new German nation in our time, the five conferences of the Methodist Church of Germany have a growing role.

Scores of Methodist church workers from Finland, Sweden, and the Baltic States are now refugees elsewhere in Europe; some "Crusade" funds are helping in their rehabilitation, support, and their re-establishment in places of Christian service. A number of promising young leaders, lay and ministerial, are being assisted in American schools through "Crusade scholarships"—fitting them for better service to their people.

Dulles Credits Religionists

London (By Wireless)—Credit for the growth of the United Nations belongs primarily to the religious people of the United States and Great Britain, John Foster Dulles, of New York, declared at opening sessions of the international conference of church leaders, held at Cambridge under the auspices of the world Council of Churches.

Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, said religionists of the two countries were responsible for changing the concept of the UN from one of military alliance to that of "curative" agent.

He defined the purpose of the Cambridge conference as to channel the world's "moral and spiritual forces to redeem the political life of the world from failure."

Appealing for parallel action in the political sphere among the world's leading faiths, Dulles said:

"The moral and spiritual forces of the world, inadequate as they are, still have power enough to secure a just and lasting peace."

Dulles urged the churchmen to discuss frankly the growing tension between Russia and the West. He said this tension "is not one that should frighten us for it is not new.

"There have always been tensions among the big powers," he added. "The only thing that is new is that once they were concealed and now they are getting a full airing."

The conference elected Dulles its chairman, and as vice chairman appointed Dr. Marc Boegner of Paris, Kenneth Grubb of London and Francis Wei of China.

After lengthy debate on the advisability of throwing the meeting open to the press, it was voted to hold the remaining sessions in private, except for the final gathering.

In opposing this action Dulles pointed out that the conference would have to accept the principle of open meetings or "we shall have to stop urging them on others and if we do the latter, then political meetings will go back to dark recesses and corners."

The American delegates, he said, were in favor of open sessions, but the continental representatives wanted closed conference to avoid misrepresentation by some sections of the press.

Expressing the continental viewpoint, Dr. Marc Boegner of France stated that many delegates had come to the conference in the hope of speaking intimately after many years of "unhappy war-time separation." He also recalled that the British Home Office had stipulated that German delegates might attend on condition they make no public statements.

After the compromise arrangement had been voted, Dulles said the ruling should not be taken as a pattern for future conferences.

Miscellaneous Advertisements

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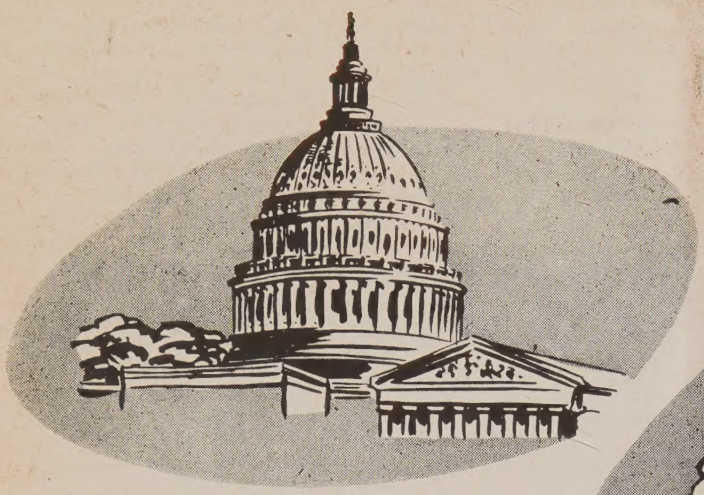

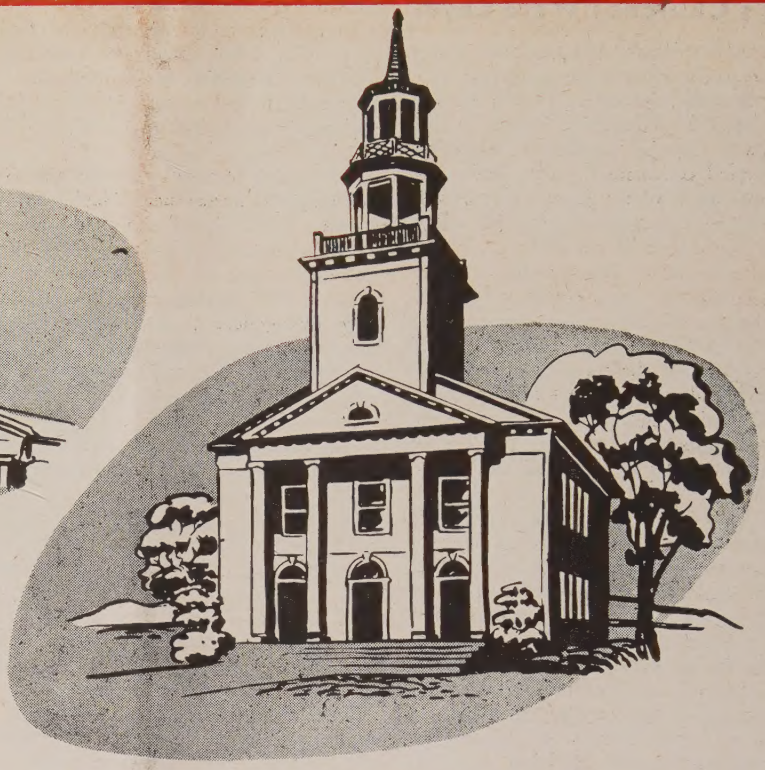

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